Scouting as the Secret Kindergarten of Freemasonry

Achilleas V. Pitsilka

Translated from the original Greek:
Αχιλλέας Β. Πιτσίλκας
Ο Προσκοπισμός ως το Κρυφό Νηπιαγωγείο της Μασονίας
Εκδ: «Ορθόδοξος Κυψέλη», Θεσσαλονίκη

All quotes are translated from the Greek Scouting books. Words and page numbers may differ slightly from the English originals.

END TIMES PUBLISHING,
2024

CONTENTS

PREFACE ... 6

CHAPTER I … 9
The Masonic Status of the Founder of Scouting.
- Baden Powell before the founding of Scouting.
- The founding of Scouting by Baden Powell with the direct support of Edward VII of England.
- The Scout movement was rapidly spread with the support of Freemasonry and Rotary.
- The laurels of B. Powell and death.

CHAPTER II … 21
The General Masonic Principles Are Also Observed in Scouting.
- Irreligion and syncretism.
- Nature worship.
    - In the worship of the "Totems".
    - In fire worship.
- The deification of Logic.
- The superficial or "natural" ethical life.

CHAPTER III … 39
The Similarities Between Scouting and Freemasonry in the Details
- Universal brotherhood.
- Recognition signals and greetings.
- Common leaders.
- Astrology and star worship.
- The Bible as a symbol.
- The tradition in the life of instincts (Free Love).

- The pursuit of "cheerfulness and the use of humour by any means.
- The adoption of the currents of the world or fashion.
- The Myths.
- Submission to the Constitution of Freemasonry and Scout Law.
- Common names and concepts.
- Masonic oaths and Scout promises.
- The deification of Sports by Masonry and of games by Scouting.
- Common traditions.
- The Pentagram Star (The Hebrew Pentacle).
- Colourless prayer and superficial church attendance.
- Common standards.
- The same goals or the servicing of internationalist aspirations and militarism.
- The Degrees or Classes.
- The pompous titles and decorations.
- The Masons' ostentatious philanthropy and the Scouts' "good deed".

EPILOGUE … 87

APPENDIX I …96
YMCA, YWCA, Boy Scouts & Wolf Cubs by Archimandrite Haralambos Vasilopoulos

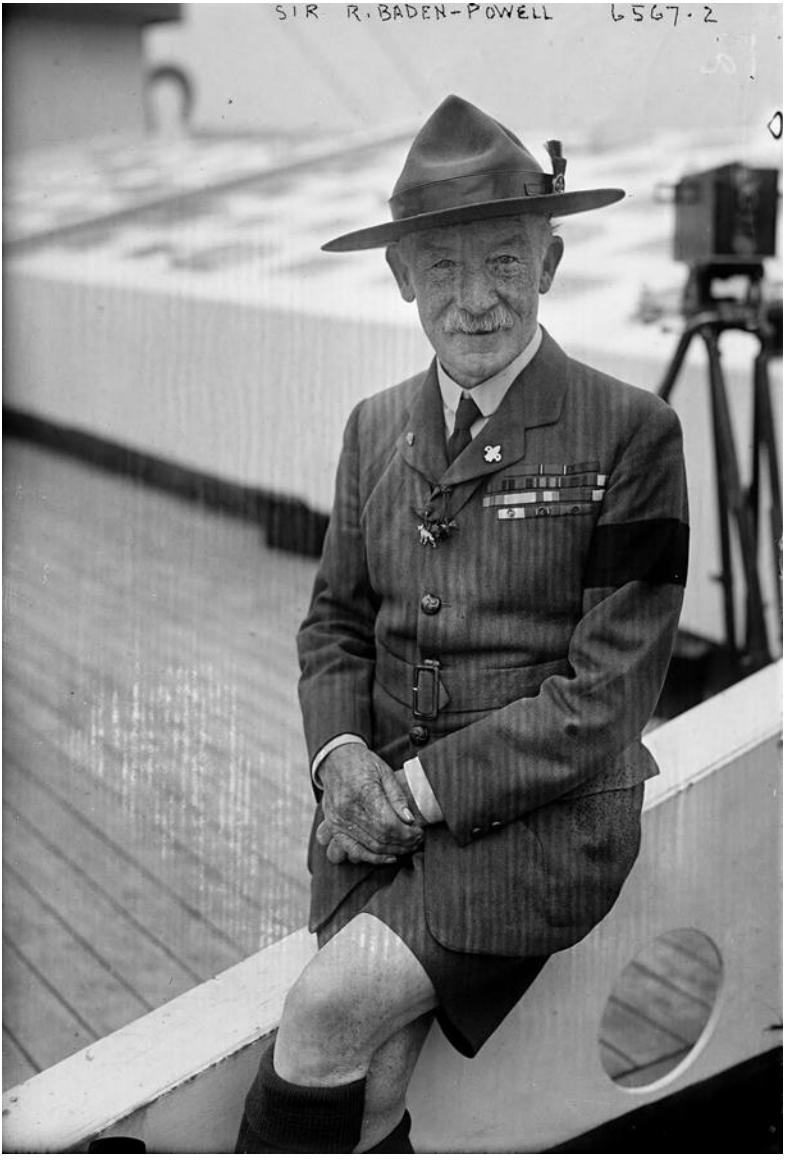
APPENDIX II … 113
Manifest opposition and contradiction between Freemasonry and Christianity by Panagiotis Trembelas

PREFACE

There is a lot of talk these days about Scouting, which some accuse, characterising it as a Kindergarten of Freemasonry, a branch of Freemasonry, an instrument of foreign propaganda, a wolf in sheep's clothing, etc., and others praise, presenting it as the best supposedly extracurricular organisation for the entertainment of students in the countryside, as a system of values valid for the Greek education of children, etc. But what is the truth in this matter, someone might ask? Is there a direct relationship between Freemasonry and Scouting, and if so, what is this relationship, and how far does it extend? To give a clear answer to the above questions, telling the truth that liberates man, we researched, as was necessary, some relevant books from which we took notes over several years. Based on these notes, as well as our personal experience of discipleship in Scouting during adolescence, we finally wrote this work, in which we tried to present Scouting as a prelude and kindergarten of Freemasonry, as evidenced by the official Scouting texts and by the life and activities of its members. This perception, moreover, we had vaguely formed during our adolescence. However, at that time, we could not clearly distinguish all the Masonic elements of Scouting, which we gradually distinguished more and more clearly later. Our initial suspicions were later "fully" confirmed not only by the testimonies of the books but also from the observation of many facts, which have convinced us unshakably of the direct dependence of Scouting on Freemasonry in all its manifestations.

We have divided our entire subject into three chapters to understand the above clearly and unambiguously. In the first, we speak of Baden Powell's–the founder of Scouting–

Masonic status. In the second, we present the general principles of Freemasonry, which are also observed in Scouting. Finally, in the third chapter, we present the similarities between Scouting and Freemasonry in detail, demonstrating that Scouting is the preparation for entry into Freemasonry or a shadowy and camouflaged Freemasonry for young people.


SIR R. BADEN-POWELL 6567.2

CHAPTER I

The Masonic Status of the Founder of Scouting

I. Baden Powell before the founding of Scouting.

The founder of Scouting, Baden Powell, or more precisely Robert Stephenson Smith Baden Powell (B. Powell, *Scouting for Children*, Athens, p. 3), was born in London on February 22, 1857, to a pastor father. Three years later, however, in 1860, his father died, and Baden Powell began from that age to wander the countryside in a manner some would say adventurous.

A little later, he attended school but did not find any interest in them or show any good performance. For this reason, his education is characterised as 'rudimentary'. "At school," his biographer also confirms, "he was popular but considered somewhat eccentric, strange." He always limited himself to 'almost good' in his school performance, while he never stopped constantly exploring all the surrounding areas where he found greater pleasure.

Living in this way, he also reached age 19, at which time, after a peculiar competition, he joined the army. In 1876, after three months of training as an officer, he was sent to the distant Indies from England. As an officer in the colonial army of England, Baden Powell showed signs of an unusual observation. At the same time, he acquired the reputation of an actor and a mime, having "a keen sense of the comedian". "His contribution to concerts,

entertainments and theatrical performances," says his biographer, "was always received with enthusiasm".

Apart from the above, however, and his pursuits in sports and hunting, B. Powell never ceased to observe everything and to report it to his superiors. For this reason, during his numerous travels, he was subsequently used by the Secret Service of his homeland as a spy. "As a volunteer in the Secret Service," says H. E. Powell characteristically, "he spied in Russia, Germany, the Dalmatian Coast, North Africa, Turkey" (*History of Scouting*, Athens 1988, p. 15).

As an officer in the British army, B. Powell constantly travelled, seemingly innocently and for entertainment. At the same time, he also engaged in art, making comic sketches and writing books, using his notes on everything noteworthy.

In 1880, he was in Afghanistan; in 1884, he was in Nepal. In 1888, he took part in a campaign against the Zulu. In 1896, he was sent to the Gold Coast, where he took action against the king of their country, Astadhi, at the head of a native army. In the same year (1896), he finally fled to Rhodesia, where he tried to suppress a rebellion of the Matabele. From his above missions, it becomes clear that B. Powell was the most cunning instrument of the British Secret Service, whose basic slogans and maxims were "Divide and Conquer," "Rule, Britannia!" and similar.

But how, one might ask, did B. Powell escape dangers and always stay afloat? We think he was helped in this by the abundant means provided by the Secret Service but also by his own 'instruments' of deceit, hypocrisy and the

enormous observation he had acquired. To the above, his fertile imagination must certainly be added, with which he concocted “clever” tricks now and then, managing to cope with every difficulty he encountered in life and usually becoming pleasant to his friends. With his innumerable memorable jokes and his inexhaustible humour, B. Powell managed to entertain all his companions. At the same time, he could escape from any mischief with the disguises and bluffs he used.

For all these reasons and, above all, for the services he rendered to his superiors, B. Powell very quickly rose through the ranks of the hierarchy, attaining the rank of colonel at 40. As a colonel, in 1897, he assumed command of the 5th Regiment of Dragoons, based in India. But it was there that B. Powell's ingenuity was fully manifested. Powell was at the siege of Mafeking by the Boers, who were demanding liberation from the colonialists in October 1899. During this siege, B. Powell used not only his intelligence but also his cunning, with which he created, for example, moving mannequins, which were presented as targets, above the trenches, an armoured pseudo-train, which initially supported the besieged's expeditions, and so on. Adapting, in fact, the old strategy and the modern technique of tricks and machinations, he even went so far as to forge stamps. At the same time, he organised the children of Mafeking into groups to defend the besieged city. In this way, his 700 soldiers withstood the attacks of the impetuous Boers until May 16, 1900, when reinforcements arrived and liberated the city, while B. Powell was honoured with the rank of lieutenant general at just 43.

After the liberation of Mafeking in the Transvaal, B. Powell took over the direction of the South African police,

organising it on new bases. Disregarding, that is, the usual tactics and “inviolable principles”, he organised the police, having as his motto the "Be Prepared" of the Knights and, at the same time, adapting all those elements which he had learned during the siege of Mafeking and which he would use later, as the founder of Scouting. The success he achieved in this organisation undoubtedly contributed to his appointment in 1903 as Inspector General of the Cavalry (1903-1907), to be promoted towards the end of his career to lieutenant general and retired in 1910 after pressure from King Edward VII of England, who encouraged him to devote himself to the organisation of Scouting, which had been founded in 1909, saying the following through the mouth of the Minister of War, Lord Haldane: - “I feel that the organisation of your Scouts is of such importance for the future that probably the greatest service you can render to the country is to devote yourself to it” (B. Powell, *Scouting for Children I*, Athens, p. 8).

II. The founding of Scouting by Baden Powell with the direct support of Edward VII of England.

In founding Scouting, B. Powell was motivated by a camp he held as a trial on Brownsea Island in July (31) - August (9) 1907. This camp, which was held with the direct support of the Masonic King of England, Edward VII, B. Powell divided the 24 children who took part in it into four groups - economies, which - had as their emblems the Owl, the Crow, the Wolf and the Bull, subsequently accustoming them to various exercises and games during the day and to entertainment around the fire in the evening hours. B. Powell presented his experiences from this camp in his book *Scouting for Children*, published in 1908 and, in reality, became the impetus for the official establishment of Scouting in England in 1909.

From the very first moment of its establishment, Scouting, as an 'embryo' of Freemasonry, was taken under his protection by the then Masonic King of England, Edward VII, including his children Edward VIII and George VI in the Scouting movement. The first goal of this protection of Scouting by Edward VII and his two sons was the support of the British Empire. However, there was also a hidden and unacknowledged goal, namely, preparing children for their future membership in Freemasonry, as will become more apparent in what follows. It was for this reason that the 32nd-degree Mason B. Powell, according to the testimony of his biographer, applied to Scouting "the system of the group or secret society" (B. Powell, *Scouting for Children I,* p. 9), that is, something analogous to that which is also applied to Freemasonry. Just as in Freemasonry, there are secret initiations, secret slogans, special greetings, separate degrees, terrible oaths, etc., similarly but milder, all of the above were incorporated into Scouting, as were the same purposes.

The more general purpose of Scouting, which, like a smokescreen, was "the ability to serve one's neighbour" (*Scouting for Children II*, 283), that is, "serving" the brothers, which was and is frequently promoted by Freemasonry. However, the real purpose of Scouting, as will be seen more clearly below, is the "natural life" of ancient idolatry and, at the same time, the support of rulers, who are, as an almost inviolable rule, always Freemasons (see N. Psaroudaki, *Dark Forces and Christianity*, Athens 1966, 134).

III. The Scout movement was rapidly spread with the support of Freemasonry and Rotary.

After its founding (1909), Scouting began to spread rapidly throughout the initial English overseas possessions, despite the reactions it encountered due to its Protestant and Masonic origins (Eileen, *op. cit*., 39). For this expansion, as was to be expected, the same B. Powell was used, in many cases, to travel to various countries as a de facto representative of Edward VII. In 1912, however, B. Powell married at 55 (!) to Olave St. Clair Soames, with whom he had three children. In the same year, he entrusted his wife to organise the women's scouting section, the so-called "Guides," after an earlier attempt undertaken by his sister Agnes. Besides the women's section, however, B. Powell established a section for younger children aged 8-11. For this purpose, he collaborated harmoniously with Miss Vera Barclay and saw that his experiment was successful. The fruit of this collaboration was the publication of the Handbook for Wolf Cubs in 1916.

To improve the organisation and expansion of Scouting worldwide, B. Powell organised the first Jamboree (international meeting) in London on July 29, 1920, in which Scouts from 27 countries participated.

How, then, one might ask, did Scouting spread so rapidly to so many countries, given that the system was new and its founder-leader could not be everywhere at once? According to N. Psaroudakis, this spread was aided by the actual engine of Scouting, namely international Freemasonry, which indeed sent B. Powell as its own “microbial carrier”, but he also supplemented everything else himself with the help of local kings and rulers who were members (*Scouting and Freemasonry*, Athens 1993, 54). “The fact that Scouting immediately after its foundation was exported abroad and became an international organisation says a lot about the aims and

aspirations of the English Masonic establishment" (*ibid*., 11). A valuable collaborator in this expansion was undoubtedly the forerunner of Freemasonry, the international Rotary, which since then took on with particular zeal the expenses for the founding and organisation of scouting systems throughout the world because "Freemasonry, after its revelations, does not dare present itself as a protector of youth" (*Scouting and Freemasonry*, 101).

The gears of the Rotary emblem, after all, have this meaning: that the invisible gears of Freemasonry move them and that, in turn, they move other gears of organisations presented as more innocent, or more correctly, of camouflaged Masonic organisations. For this reason, it was observed that in the United States alone, Rotary, on its own initiative, "founded 2,000 scouting units" (N. Psaroudakis, *Masonic Organizations*, Athens 1991, 32). The above is also confirmed by the *Rotary Charter*, which states that "Rotary supports the development of Scouting in all parts of the world"(Ed. Rotary Club of Athens, 1956). However, precisely the same is happening in Greece, proving the servant role of Rotary not only to Freemasonry of the grown-ups but also to Freemasonry for the minors (i.e. Scouting) and, at the same time, the identity of the goals and aspirations of these three international organisations (see N. Psaroudakis, *Masonic Organizations*, Athens 1991, pp. 17, 19, etc.).

IV. The laurels of B. Powell and death.

As Scouting spread rapidly in many countries, B. Powell was simultaneously awarded increasingly high honours, either by the kings of England or Freemasonry itself, of which he was an elected member. In the ranks of the

Masons, B. Powell rose to the 32nd degree, while the king himself was higher than him at that time. In 1920, B. Powell was also proclaimed Arch-Scout of the whole world, that is, general leader of the Scouts of the world.

In 1923, B. Powell visited Canada and the USA, where he received the Grand Cross of the Victoria Order. In 1929, he was given the title of Baron of Gilwell. In 1937, he was awarded the Medal of Merit. Finally, his name was proposed in 1939 for the Nobel Peace Prize, even though he had taken part in too many wars for the unjust preservation of the colonies of the British Empire (see G. Khourdakis, *World Scouting*, Athens 1999, 137). But for what reason, one would reasonably ask, did B. Powell gather medals and honours from time to time, since he was not distinguished for the seriousness of his character, but for his countless anecdotes and jokes, for his comedic inspiration and showmanship, for the many tricks he devised and his bluffs, for his disguises and cunning tricks, and above all for his successes on stage and the constant adaptation of his manners and ideas? (see Effenterre, op. cit., 17).

The clear answer to the above question is again provided by N. Psaroudakis, according to whom B. Powell was "a true son of English society, which floated in false grandeur, stolen gold, hypocrisy and lies, but also of British imperialism, of the autocratic colonial... exploitation, deception, and oppression of the poor peoples" (*ibid.* p., 49). For this reason, England gave B. Powell, who emerged as a true son of it, what it had, namely the honours and the four awards for the great virtues (!) of his hypocrisy and diplomacy, for the work of espionage, which he carried out everywhere and ultimately for the establishment and

expansion of Scouting, as a precursor of Masonry, in most parts of the world.

King Edward VIII in masonic regalia.

King Edward VII in masonic regalia.

CHAPTER II

The general Masonic principles are also observed in Scouting.

However, the most essential proof of the direct relationship between Scouting and Freemasonry is undoubtedly the absolute identity of their basic principles, which are the following:

I. Irreligion and syncretism.

According to the General Regulation of the Supreme Council of the 33° of Greece, issued in Athens in 1929, "Freemasonry accepts into its Workshops people... of all religions, all nationalities and all classes" who believe in the existence of the G.A.T.U. [Great Architect of the Universe], in the immortality of the soul, in the limitlessness of research for the discovery of truth, in understanding and tolerance and, more generally, in the principles of Paganism. From the above and other related matters, it becomes clear that Freemasonry ignores Christian truth and faith in the Triune God while introducing the worship of the god created by its followers, the so-called GATU while proclaiming that it preserves and continues the ancient idolatrous Mysteries and all the heresies of the Eastern religions in a syncretistic manner (see P. Trembela. *Mysteries and Religions and Christianity*, Athens 1932, p. 243 et seq.).

In other words, Freemasonry denies the divine inspiration of the Holy Scripture, which it characterises as "a mere symbol" (P. Trembela, *Masonry*, Athens 1958, 153). For this reason, it becomes, in reality, atheistic, remaining "foreign to every dogma and every religious belief" (Naudon R., *Freemasonry*, translated by G. Zografakis, Athens 1966, 14), and at the same time "polytheistic" (M. Clark, *op. cit*., 49), accepting a plurality of gods. For this reason, it is stated in the Constitution of the Most Serene Grand Orient Lodge of Greece (p. 11) that "Freemasonry… maintains absolute tolerance towards all religious beliefs", following the "Tolerance and Abstinence" of the Stoics of antiquity. The above occurs because, according to the Freemason Timoleon Vratsanos, "the inner teaching and purpose of all religions is the same" (see T. Vratsanos, *The Book of the Disciple,* Athens 1953, p. 8). Precisely because of this extreme syncretism, N. Psaroudakis states that "with the same ease that a Mason says 'our Lord Christ', he also says 'our Lord Buddha' (*Dark Forces and Christianity*, Athens 1966, 79). This happens because Masons do not consider Christ as Lord and God; He is placed among the "initiates" of the various religions of the world (M. Clark, *Christ, Christianity and Freemasonry*, tr. by T. Barberis, Ed. "Stereoma", 14). In a well-organized Lodge, in fact, according to the observation of M. Clark, "the name of Jesus is not allowed to be heard" (*The Secret Secrets of Freemasonry*, Thessaloniki 1991, 74). For someone to pray in the name of Christ "is a serious offence and may even cause the closure of the Lodge". However, while they see in Christ only His human nature, characterising Him as the "greatest philosopher and ethicist" (see Typicon 18°, N. Psaroudakis, *In the Sanctuaries of Masonry,* p. 345), Masons of the 18° characterise as gods Baal, Brahman—from whom Brahma, Vishnu and Shiva were born, the sacred fire and all the

stars of the sky. At the same time, they recommend the construction of idols and their worship (see N. Psaroudakis, *In the Sanctuaries of Masonry*, p. 383), pantheistically confusing the true God with the creatures and presenting the Creator as a villain and tormentor, while Satan as bright and good! (M. Clark, *Christ, Christianity and Freemasonry,* 140).

However, Scouting also follows the same line of alleged "irreligiousness" as Freemasonry, but in a softer and more obscure way, so that children are slowly drawn into the networks of paganism and parareligious occult systems without fully understanding it. "Scouting," notes N. Psaroudakis, "speaks of 'god' and 'religion' in general and vague terms, so that everyone can put whatever they want into the concept of God and believe whatever they want in the concept of 'religion'" (*Reasons for the Dissolution of Freemasonry*. Marousi 1999, 65). This irreligion, which is a lie, and syncretism are made evident, as we have seen, in the vague and general manner in which people speak 'in vain' about God, or more precisely about 'the divine,' because the word God has recently been eliminated from the Scouts' prayer, and indeed in the absolute tolerance of all religious beliefs, which is observed mainly in international meetings, the so-called Jamboree (see B. Powell, *Scouting for Children II*, 281). However, the secularism of Scouting is directly mentioned by Baden Powell himself, who states the following: "As far as religion is concerned, we are secular. We do not take on or interfere with the prerogative of parents and religious ministers in providing religious education. Still, we insist on observing and practising any religion that the boy professes. The main duty imposed on him is the daily practice of chivalric virtues and the help of others" *(Scouting for Children B'*, Athens 1948, 264). Indeed,

clarifying further the meaning he attributes to the word religion assures that “It is not a question of a certain Church or a certain doctrine, but of that religion which unconsciously influences the soul of the child and gives him a Christianity for all the days of his life; and is not limited to presenting him with a Sunday religion” (B. Powell, *Instructions for the leaders of Scout groups*, translated by P. Perotis, Athens 1947, 6).

From the above, it becomes clear that the religion of Scouting is not the same as the Christian religion, but different, while the doctrines of the Orthodox faith have no significance for Scouting because the god of this system is not the Triune God of the Holy Bible and the God-bearing Fathers of the Church, whom they avoid even naming (M. Clark, *Christ, Christianity and Freemasonry,* p. 244), but an impersonal and supreme power, from which they later progress to the pantheism and atheism of the Masons. For this reason, there is also flexibility in every doctrine, or more precisely, an attempt to merge all doctrines, just as in its mother Freemasonry, which considers itself a super-religion. “When Scouting speaks vaguely about God,” says N. Psaroudakis, “and at the same time cultivates religious syncretism with the vague concept of irreligion, it destroys the faith in the child's soul for the absoluteness of Christian truth and prepares him to be a Mason in the Lodge, a member of a corrupt society” (*Masonic Organizations*, Athens 1991, 21-22).

II. Nature worship.

A second fundamental principle of Freemasonry is nature worship. “Our emblem,” writes the Freemason Ioannis Vasilis, “nature-truth-humanism, summarises the points towards which our directions turn. Through free

research and serious study of the unchanging laws of our Mother Nature, eternal truth emerges. From this, real bionomy flows, the totality of natural knowledge relating to life" (*Pythagoras*, VII, pp. 35-36). In the same magazine of the year 1935 (issue Sept.-Oct., p. 238), the opinion of the theoretician of Freemasonry, Albert Pike, is also recorded, who affirms that "Freemasonry seeks to propagate only its own belief since the world religion (i.e. Freemasonry) is taught by Nature and Reason".

However, this nature worship is also observed in Scouting in many places, especially in the following:

i. In the worship of the "Totems".

The emblem of every Pack of small Scouts characterised as Wolf Cubs is the Totem, that is, an "animal, plant, object or natural phenomenon, which is considered by primitive peoples to be mystically related to an individual or individuals, which it protects" (see the word "Totem" in the *Greek Dictionary* of Tegopoulos-Fitrakis). This Totem, in other words, is a magical-religious symbol; according to N. Psaroudakis, "it is a form of primitive idolatry, very close to demon worship and its use by Scouting makes it unacceptable for that reason alone" (*Scouting and Freemasonry*, 25). The most common of the Totems of the Scouts and especially of the Wolf Cubs, as it is known, is the image of the Wolf, which each Pack has as its forerunner and flag, so that it can guide the Wolf Cubs, dominating the entire life and activity of each Pack and at the same time being attributed to it, as to a divinity, manifestations of honour and worship. For this reason, it is also confirmed by N. Psaroudakis that: **"It is... terrible, children who were baptised in the name of the true God, i.e. in the name of the Holy Trinity, to organise**

themselves into a 'Pack' and to teach themselves that they can find protection from an effigy of a wolf, which the Pack always has in a prominent position, dominates its life and action and is attributed with mysterious and miraculous properties".

The older Scouts of the Wolf Cubs, who should usually be called wolves, are certainly also led into the unconscious worship of the Totems. In each of their units, they too have, as an emblem and guide, an effigy of one of the animals of the forest, to which their cries are dedicated, which resemble the cries of their animal emblems, such as the cries of dogs, wolves, jackals, etc. In this way, the Scouts are unknowingly led to identify themselves with the animal emblems, that is, with the Totems, which are models "for imitation". At the same time, they are united with the "god" Nature. With this identification, the Scouts, as is evident, suffer a kind of psychosis. They behave like wolves and other Totems, becoming dangerous (see M. Dimitriadou, *The truth about martial arts*, Athens 1998, 127, 260). For this reason, N. Psaroudakis supported the idea that "Scouting is trying to bring children back from Christianity to Idolatry" (*Scouting and Freemasonry*, 26). Moreover, according to B. Powell, every organisation, apart from the cry, "chooses its motto, which as a rule has some relation to the animal of the Organization" (B. Powell, *Scouting for Children A',* p. 52), that is, with that which the Scouts must imitate and with which they must identify, just as the initiates in the ancient Mysteries tried to identify with the worshipped deities (see P. Trembela, *Mysteries and Religions and Christianity*, Athens 1932, p. 61).

However, if anyone has any doubts about the above, in that case, he should study without prejudice the life of the founder of Scouting, Mr Powell, who, according to his

biographer, “laid the foundations of his great knowledge” by observing the habits of the savages of the jungle, which he mainly studied. At the same time, he depicted the forms of these savages in sketches (Mr. Powell, *Scouting for Children I*, 4) and wrote books about the hunts and explorations he carried out in the jungles places. Demonstrating with all this not only his general nature worship (see *Scouting for Children B'*, 266) but also the worship of Totems, which he determined for the system of Scouting that he founded, according to his Masonic beliefs. The same is demonstrated, besides the above, by the highest honorary distinctions of the Masons, which are usually characterised as medals of the "Wolf" (G. Khourdaki, *World Scouting,* Athens 1999, pp. 113, 114, 115, 119, 120). However, the worship of Totems is most clearly seen in the books of B. Powell, which consists of the imitation of the life of Mowgli, the protagonist of Kipling's story about the jungle, who lived in the forests, like a wolf, as well as the transport of some “sacred” animals (an alligator, a lion cub, monkeys, a small elephant and a camel) to the London Jamboree (1920) apparently to impress the Scouts who had gathered, and to give some special honours and treatment to those animals, which were considered totems, etc. similar.

ii. In fire worship.

In the advanced degrees of Freemasonry, the meaning of the inscription on the cross of Christ, that is, INBI or INRI (in Latin), is attributed in a completely distorted way. According to the Masonic understanding, INBI or INRI does not mean Jesus of Nazareth, King of the Jews, but “Igne Natura Renovatur Integra”, that is, “Through fire, Nature is reborn whole” (Initiation Typikon for the 18°. N. Psaroudaki, *In the Sanctuaries of Freemasonry,* Marousi

1995, 395). From this phrase, it becomes clear that not only is Nature generally worshipped by Masons as a deity, but also the so-called "holy" fire. For this reason, flames are obviously an essential element in every Masonic initiation. In front of the flames, for example, the oath of the initiate to the 1° of Freemasonry (i.e. the student) is taken, during which the venerable one says that "the flames, which surrounded you, have ended your trials". At the same time, finally, he affirms that "these ochre and mournful flashes illuminate you in the punishment of those who swear" (see N. Psaroudaki, *In the Sanctuaries of Masonry*, Marousi 1995, 27, 29). Other Masonic ceremonies are also performed in front of the flames, such as the adoption of Lycideus (see N. Psaroudaki, *In the Sanctuaries of Masonry*, Marousi 1995, 141), the marital recognition (cf. p., 145) and the ceremony of commemoration, during which the GATU is referred to as "the sacred fire that fertilises all that exists" (cf. p., 154). "In front of the altar and the fire, which according to the rite of the 18th degree of Freemasonry, is a god" (see Arch. X. Vasilopoulou, *Freemasonry Unveiled*, Athens 1975, 52. See also N. Psaroudaki, *In the Sanctuary of Freemasonry,* Marousi 1995, 383), all the oaths of the Freemasons are generally given, confessing that they worship "the Sun, the Moon, the Stars, because they are gods" (N. Psaroudaki, *In the Sanctuary of Freemasonry,* 383).

However, Scouting also leads young people to this fire worship emphatically since all its festivals are organised around the fire, which is characterised as sacred. Also, in front of the fire, for the lighting and use of special lessons, each Scout usually takes the oath of his honour to provide a sacred character to the whole ceremony and, at the same time, formality. However, the point at which the similarity of Scouting to Freemasonry is most clearly presented is

undoubtedly the formal lighting of a fire, which four senior Scouts do most solemnly and formally. These leaders, holding lit torches in their hands, appear one by one from the four points of the horizon, successively proclaiming that they carry the spirit of ancient religions and concepts, namely Isis, Osiris, Astarte, Baal, Mithras, etc. From these proclamations, the spirit of Scouting, presented transparently as idolatrous, is visible in reality. After the above and the lighting of the fire, all the Scouts sing the hymn "Flame, flame of Prometheus, flame of Greece.," which recalls the direct relationship of Scouting with pagan antiquity.

III. The deification of Logic.

Freemasonry, as is well known, overemphasises, to the point of deification, the value of human reason since it "does not encroach on the search for truth" (see Article 11 of the Constitution of the Great East of Greece). "The student mason," writes the official interpretative catechism of the student, "must be absorbed in himself, to meditate on the mysterious source of his thoughts, to seek in clear logic the starting point of his knowledge" (P. Trembella, *Masonry,* 122). This is precisely the great lesson that is also taught in the second Masonic degree, in which it is proclaimed by the Masons that "by ourselves and in ourselves we can discover and realise God" (P. Trembella, *Masonry,* 148). For this reason, it is also affirmed by R. Naudon that "For them (i.e. the Freemasons), except for what the human spirit can understand, there is neither religious doctrine nor truth" (Freemasonry, op. cit., 65). From the above and other similar things that could be cited, the formation of man's logic becomes apparent, with which he must conquer Wisdom, one of the three great goods of the Masons (The other two, which together constitute

Wisdom, the threefold lamp, is Power and Beauty). For this purpose, moreover, every Mason and, in general, New Age person "meditates" constantly, especially during the designated days of thought and meditation (see N. Psaroudaki, *New Age: The Forerunner of the Antichrist,* Athens 1991, 69).

A similar deification of logic is observed in Scouting, although this is not as obvious as in its patron. In other words, every Scout must use the intelligence of his mind to the fullest extent to cope with every circumstance, just as the founder of Scouting, Baden Powell, did. He learns to tie knots, orient himself, use his pole and handkerchief to face danger, communicate "at a distance" with Morse codes, make pranks and jokes, etc. Using a person's mental powers is certainly not bad, but, on the contrary, necessary and obligatory. However, when this use has almost exclusively the materialistic pleasures of life as its goal while simultaneously limiting man's interests "within the sensible world", as happens in Freemasonry (see P. Trembella, op. cit., 146), then man loses without perhaps realising it, the main goal of life—namely the "higher Ascension" through his mental and more generally spiritual powers and ultimately his union with God through life "in Christ". In Scouting, moreover, a day (February 22) dedicated to thought has been established worldwide (see also the *Prayer Book of the Greek Scouts*, Athens 1998, pp. 4-9) just as in its patron Freemasonry, confirming the exaltation of logic, characterised by the Holy Bible as the wisdom of the world or foolishness "with God"(1 Cor. 3, 19). On this festive day, however, the minds of the Scouts are not turned, as they should be, to the Creator, but to what each of them has done "for the promotion of the Scout Idea" (see *Scout's Handbook*, Athens 1999, p. 42), which is in reality identical with Masonic thought.

IV. The superficial or "natural" ethical life.

In Freemasonry, as is well known, the so-called natural ethics are taught, which, according to Freemason John Basil, pushes man "constantly on the great avenue of humanism" (*Pythagoras*, vol. VII, 35-36). Every Freemason follows the code of conduct of the Knights of the Middle Ages (B. Powell, *Scouting for Children A*, 8) and the maxim of the "good citizen" of ancient Greece (see H. Isaiah, "Scouting", *N. Eng. Lexicon of the Sun*, vol. 12, 427), presenting himself externally as noble and helpful to others and especially to women. However, this natural moral life is not capable of regenerating inwardly and changing the entire life of every Mason because it lacks the Grace of God and the peace that, according to the evangelist John, "was made possible by Jesus Christ" (John 1:17). For this very reason, the secular life of Masons, which, in our opinion, is "superficial" like the polish of some furniture, is characterised by the blessed Fr. Christopher Kalyvas as "Tartufism, hypocrisy and deliberate falsehood" (*Judaism and Freemasonry*, Athens 1955, 17), since it leaves all the passions of the old man in the depths of the hearts of Masons. This very Tartuffeism and hypocrisy of the Freemasons become apparent in their pseudo-chivalry and in some of their "charitable" activities, with which they try to cast a pall over the eyes of the simple and present themselves as outstanding, while in reality, they are often, as unredeemed "in Christ", incredibly petty and vulgar, using lies and every kind of deception to serve their materialistic and hedonistic interests. The use of lies, for example, is, according to Masonic ethics, permissible when it contributes to the advertising of the Masonic organisation (P. Trembela, *Masonry,* Athens 1958, 10-11), to the concealment of

murder or betrayal of a member of the organisation (cf. p. 73), to the concealment of Masonic status (N. Psaroudaki. *Dark Forces and Christianity*, Athens 1966, 134) and more generally in any case that concerns the relationship with "profane" non-Masons. As for the use of deception and any crime, this became apparent in the revelation of the activities of Mason L. Geli and, more generally, of the "Italian Lodge P2", according to which the connections of the Freemasons with the Mafiosi and their participation in all kinds of illegality were seen (see M. Clark, *Christ, the Christian and Freemasonry*, translated by T. Darveri, Athens 1991. 153-158).

For the above reasons, Freemasonry was characterised by the knowledgeable N. Psaroudakis as "An innocent charitable dove in the foreground and a criminal mafia behind the scenes" (*Dark Forces and Christianity*, Athens 1966, 59). The natural ethics, moreover, which the Masons follow, inevitably leads to the experience and glorification of free love, to the defence of criminal abortions, to the declaration of the necessity and protection of illegitimate children, to the justification not only of prostitution but also of adultery and other acts utterly contrary to Christian ethics, since the so-called "natural laws", according to the correct observation of N. Psaroudakis, "know only one right, the interest of the strongest" [i.e. "Might is Right"] (*Dark Forces and Christianity*, 98). Because of the above, it is confirmed by P. Trembela that "The fundamental principles of Christianity and Freemasonry differ sharply and are irreconcilably opposed to each other" (*Freemasonry*, 146), while Freemasonry is characterised as a "dangerous competitor of Christianity" (*ibid.,* 162). For the same reason, the Hierarchy of the Church of Greece condemned, as is known, in 1933, Freemasonry as having "adopted the so-called natural ethics" and as having "thus

entered into sharp opposition to the Christian religion" (ibid., 218).

However, Scouts learn to live similarly to the Freemasons from a very early age, as they follow the orders and instructions of the Freemason founder of Scouting, B. Powell, and the general principles of the system, which he defined, establishing his own moral law, his own Decalogue, as a code of honour for all Scouts (see Effenterre, *s.p.*, 65). While outwardly, they present themselves as being excessively kind to everyone, especially to women and at the same time proclaim the necessity of the so-called "good deed", on the other hand, they leave themselves free to their lower instincts and "natural" impulses, so that they necessarily become slaves to their blind instincts and the impulses of the old man, being led either to free love or to all kinds of perversions, as is primarily evident in English youth. For this reason, N. Psaroudakis rightly states that "Scouting, without the spirituality that the truth and faith of Christ give, ... is a system that is dangerously crippled and incomplete" (*Masonic Organizations*, Athens 1991. 21). The physical, ethical nature of the Scouts, which is based on the "natural life" of ancient idolatry, is, for the Christian understanding, life "against nature". Because "it bases everything on the power of (fallen) man and overlooks the power of God" (*Scouting and Freemasonry.* 42).

For this reason, the above author correctly asserts that "Scouting... (which) is based on the worldview of Naturalism, expresses the spirit of bourgeois materialism and is in complete opposition to orthodox life and spirituality" (*Masonic Organizations*, 21). The Masons themselves declared, "From the depths of the crypt of Freemasonry sprang up courageously the French

Revolution, which crushed the Bastille, and with it overthrew the secular throne of the pope" (*ibid*.). In this case, Freemasonry took the side of the mighty men of the day of the French Revolution, demonstrating once again its opportunism and political expediency. For this reason, it was aptly observed: "that in 1914, no one could become a minister in France if he was not a Mason or at least if the Masons did not approve him" (P. Tremela, *op. cit.*, 141). In addition to the above, the Masons' direct and indirect interventions in each country's political affairs and especially in its relations with the large and Masonic-dominated countries are often made evident so that every observer can conclude with Fr. Haralambos Vasilopoulos: "The real aims of the Masons, who constitute a special capitalist class, are primarily political" (see H. Vasilopoulos, *Exposing Freemasonry,* Athens 1967, 20). G. Garantzotis also reached the same conclusion, stating that "the Masons, the Theosophists and their offshoots combine mysticism and mystical rituals with the political aim of domination" (*The Exposing Fraud*, "Stereoma" Publishing House, p. 7).

The same political expediency, however, is also observed in Scouting since its leadership was assumed from the very beginning either by the kings of the states themselves or by the heirs to the throne (see I. Markandoni, "Scouting", *THEE* 10, 655).

Apart from the above position, however, which is more general and reveals the defence of the interests of the powerful by the Scouts, the involvement in politics of the Scouts, according to N. Psaroudakis, is also clearly visible in the efforts they make to break every strike, because, according to them, "strikes make the life of the people difficult or threaten a serious danger of disturbing order"

(see *Scouting and Freemasonry*, 16). “But is there,” the above author continues, “a more political act than participating in a strike?” “Certainly not,” everyone would answer, since strikes affect the interests of some influential people and those in power, whose helpers are usually the Masons who benefit from the powers that be and, as their organs, the Scouts.

The political expediency of Scouting is ultimately easily discerned by everyone in the very life of the Chief Scout, who also wrote a book specifically on the “Adventures of a Spy”, while at the same time assuring that “Scouts must be very well trained in passing secret information from one place to another or making signals between themselves” (B. Powell, *Scouting for Children* I, 5, 81), so that they can prepare for their espionage role, as Freemasons, later. Moreover, B. Powell clearly and directly stated the strengthening of the bond of the British Empire (*Guidelines for Scout Group Leaders,* 7), which should not lose any of its overseas possessions (cf. p., 92). For this reason, in our opinion, the founder of Scouting was rightly characterised as “A tool adapted to the quality and needs of the colonial British Empire” (N. Psaroudaki, *Scouting and Freemasonry*, 148), apparently due to his Masonic status and at the same time the Masonic-directed system of Scouting that he founded.

CHAPTER III

The similarities between Scouting and Freemasonry are in the details.

The direct relationship between Scouting and Freemasonry is ultimately demonstrated by the similarities that the two systems present in the details, to such an extent that every bona fide reader understands that Scouting, evolving, becomes Freemasonry and that Freemasonry has artfully and "expertly" imbued Scouting with its own "fragrances" down to the last details, so that it "smells of Freemasonry." The details, of course, in which similarities between Freemasonry and Scouting are presented are countless. Therefore, we will show below the most obvious ones, those that become visible at first glance, leaving the rest to the good-faith research of the truth-seeking reader.

I. Universal brotherhood.

Freemasonry, as it is known, is an "institution of global brotherhood." (see "Article I of the General Canon of the Supreme Council of the 33rd degree"). For this reason, "the members refer to each other as 'Brothers' (N. Psaroudakis, *Scouting and Freemasonry,* ed., 130). As 'brothers,' Freemasons work to ensure the success of their fellow members' endeavours, wherever they may be, in a way that one might say is both chauvinistic and simultaneously inhumane since they do not care about the fate and existence of those who are not their brothers, except in cases of self-promotion. Their 'brotherhood' is certainly self-serving, as it extends to the limits of the 'worldly'

great and 'successful' individuals in all fields of work, while non-Masons are characterised as 'profane.' It has no relation to Christianity, as women, children, the uneducated, slaves, the disabled, the poor, and generally, those who are not reputable and socially successful individuals are excluded from it. For the above reasons, Freemasons present patriotism as chauvinism or national prejudice (see B. Powell, *Scouting for Children I,* 11) because what interests them directly is not the state to which they belong or even the nation but their own global brotherhood, which aims solely at the well-being of the 'brothers.'

The above is not revealed to the ordinary folk, to whom they try to present themselves as supposedly patriotic. However, from the history of Freemasonry, it becomes evident that a Mason is obliged to help a "brother" Mason when he makes a sign of despair, even if he is an enemy of his homeland or if it requires the essence of his very life (see the Oath of Kadosh). From a broader perspective, however, it is clear that the global brotherhood of Masons, who, according to N. Psaroudakis, "work for the benefit and by the orders of others" (*Scouting and Freemasonry,* 128) is in reality dangerous for the safety of states, since many generals, as has been shown throughout history, deserted upon seeing the sign of despair performed by the generals of the opposing armies.

The same curious brotherhood can also be observed in Scouting. B. Powell, about this, says, "If a stranger makes you the Scout sign, you must respond immediately by repeating the sign and then shaking hands with the left hand. If he then shows you his scout emblem or proves that he is a Scout, you are obliged to treat him as a brother Scout and assist him as you can." (*Scouting for Children I,*

47). According to the Scout law, “every Scout is a friend to all and a brother to every Scout.” Due to this very brotherhood, Scouts are called to pray to the heavenly Father to protect “their brothers, the Scouts of the whole world,” so that all may live “as one family within Nature” (*Prayer Handbook of the Body of Greek Scouts*, Athens 1998, 65 and 78). However, from the separation of the “brother” Scouts and the more general “friendship” or more precisely “wolf-friendship” towards all others, the Masonic perception of brotherhood in Scouting becomes apparent, for which the world has maintained and continues to maintain a cold, either knowingly or unknowingly, stance, seeing in it, as well as in its patron Masonry, some “fangs” of Satan, lurking behind the false surface. For these reasons, in our opinion, N. Psaroudakis is right when he asserts that “The Masons... and the Scouts are false brothers - brothers in the world but not in God. This is because they believe: the Masons in the false god G.A.T.U., and the Scouts in a sterile religion, void of content, without God” (*Scouting and Freemasonry,* 130). The young Scouts (Cubs) emblem is the wolf, while their groups are called “Packs.” Just as the wolf forms a pack (in Masonry, a brotherhood) with other wolves, in a similar way, we would say, both Scouts and Masons form camouflaged packs of wolves, in which they help each other to devour their innocent victims or to occupy key positions (see *World Scouting*, p. 167).

Moreover, the Masons acknowledge the above, although they ask for a spirit of understanding and friendly sympathy from others. According to the founder of Scouting, one thing is essential for the prevalence of peace in the world: “The complete change of people’s mentality, the change towards mutual understanding, the overcoming of national prejudices (i.e., the set aside of every nationalism), and the

ability to see things as the other sees them, with friendly sympathy" (*Scouting for Boys*, p. 11). However, following the Masonic spirit of the universal brotherhood, the above did not apply to the world-ruler England, which showed anything but a spirit of understanding towards the peoples of the colonies and, more generally, of the possessions when they sought their independence.

II. Recognition signals and greetings.

In Masonry, depending on the ranks and the circumstances, there are various recognition signals: special handshakes, passwords, formations, and other related things. The heartfelt greeting in Masonry is done with the hand of the heart, that is, with the left, just as in Scouting. Apart from the above greeting, there are other much more complex handshakes, with which Masons often form a chain, usually holding their hands crossed. In the same exact manner, the Scouts hold their arms crossed, forming a circle that also has symbolic significance.

However, for their recognition, Masons employ many other secret methods to reveal their status and rank, especially when they are in danger, and so on. Recognition signs also exist in the Freemasonry's descendant: Scouting. "Scouts, as a rule," says the very founder of this system, "have secret signs, thanks to which they can come into contact with one another" (*Scouting for Boys*, p. 20). These secret recognition signs are given in many ways. The most common method is, of course, through a special handshake that is also used in the brother system of Masonry.

Another standard recognition method is using certain secret words that Scouts incorporate into their vocabulary, just as the hero of Rudyard Kipling's story, *Kim*, did.

In many parts of the world, Scouts communicate with each other by mimicking the sounds of animals or birds when they are hidden in dense thickets or when it is foggy (*Scouting for Boys,* p. 162). However, one might ask why scouts are accustomed to this secret recognition method since they are known to each other in local communities.

III. Common leaders.

The direct connection between Freemasonry and Scouting is evident from the common leaders, who usually have or had these two brotherly systems. “In England,” says the mason George Socos, “the leader of the Freemasons is the heir to the throne, and in Denmark, it is the king” (*Masonic Echo*, vol. A' (1932-33), pp. 14-15).

One could observe the same in our homeland, where the leader and chief scout was always the king (see I. Markantonis, "Scouting," *THEE* 10, 655), who was also a leading member of Freemasonry. For this reason, it is known that kings determined with their decrees not only fundraising but also contributions, even from holy monasteries, for the benefit of Freemasonry, provoking the reaction of many ecclesiastical figures.

IV. Astrology and star worship.

In Freemasonry, as is known, the stars of the sky are worshipped as deities, particularly the sun or solar light, which is characterised as “the most vivid manifestation of the essence of God” (*Pythagoras*, vol. 7, pp. 35-36). “Let us worship the Sun, the Moon, the Stars,” this is referred to in the initiation ritual at the 18th degree of Freemasonry because they are gods (N. Psaroudakis, *In the Depths of*

Freemasonry, Marousi 1995, p. 383). From the stars of the sky, the seven planets of the sun are particularly revered, to which names of pseudo-gods of antiquity have been given (Hermes, Ares, Poseidon, etc.), as well as the twelve constellations, which are characterised as Zodiac signs. For this reason, it is stated in the rituals of Masonic ceremonies that "according to the oldest rituals, the mandatory offerings at these gatherings (i.e., at Masonic banquets) were seven and symbolised the offerings to the seven planets known at that time" (P. Trembelas, Freemasonry, 196-197). More than all the stars, however, as we said, the Sun is worshipped as a god by the Freemasons. For this reason, the Freemasons address special greetings to the Sun, treating it as a supreme deity. At the same time, specific Masonic holidays are established for the so-called solstices (December 27 and June 24) to glorify the "life-giving power" of the Sun god (N. Psaroudakis, *Scouting and Freemasonry,* 172). During these solstices, banquets were necessarily established for the Freemasons, which, according to the late Epifanios Theodoropoulos, "should not be considered as simple meals, but as secret rites, both in terms of form and philosophical regarding their principles" (*Freemasonry Under the Light of Truth,* Athens 1965, p. 95). The Sun worship of Masonry, moreover, is further evidenced by the existence of the Knights of the Sun (28th degree), who are, for this association, "the guardians of all that is true and right that these traditions contain" (op. cit., 47). At initiation, in the 28th degree, the Knights of the Sun confess that the "Sun is truly the Creator, the Great Architect of our universe" (see N. Psaroudakis, In the Secrets of Masonry, Marousi 1995, 444).

However, manifestations of sun worship and, more generally, star worship can occasionally be found in

Scouting, indeed embedded within broader nature-loving tendencies. Although they do not appear clearly, as in Freemasonry, they are presented in a shadowy, concealed, or implicit way. Many songs of the Scouts particularly refer to the "majesty" of the sun, such as "The day goes, the Sun goes, into the mountains, night falls deep," so the children unknowingly admire creation rather than the Creator. Furthermore, a specific subject for which lessons are conducted in Scouting is the Constellations, although they are not named as deities to avoid arousing the children's suspicions. Every star, in other words, according to B. Powell, who thought theosophically as a Mason, is the soul of one of those who did good deeds in this world (cf. *Scouting for Children B*', 225). For this reason, Astrology, which is on the rise in our time, is a form of concealed idolatry that the Freemasons today try to impose, dominating the mass media and all systems elevated by them. At least, this is what Mason M. Gerakis assured when he wrote that "Knowledge, even partially, of these secret sciences (among which he included Astrology) becomes essential for every Mason worthy of this name" (cf. N. Psaroudakis, *Dark Forces and Christianity,* 108).

V. The Bible as a symbol.

The Bible (The Holy Scripture) is encountered many times in Masonry, but it does not have the meaning of the divinely inspired and unique book of salvation, which infallibly contains the saving truth; instead, it is merely a symbol to which they assign the desired meaning. (cf. T. Marrs, *The Secret Mysteries of Masonry*, Thessaloniki 1991, 11). "Just as everything in Masonry," affirms one of the dignitaries of the Masons, "so too the Bible, rich in symbolism, is also a symbol of the continuous revelation that God has made and continues to make in every country

and generation through the Old Testament, the Koran, the Vedas, etc." (P. Trembelas, *ibid.,* 153). The true Holy Scripture, according to Masonry, "must be ignored to become a mere symbol" (M. Clark, *Christ, the Christian, and Masonry,* trans. T. Darveris, Ed. "Steréoma", 80).

But what, one might ask, does the Bible symbolise and what does each Mason think of it? The Bible, according to "the student's handbook," is "the humanity considered as the totality of thinking beings," which "represents the divine Logos incarnate," that is, "what Plato and John called the Word" (P. Trembelas, *ibid*., 155).

From the above, it becomes clear that for the Freemasons, the incarnate Word of the Father is not Christ, but that which Plato characterised pre-Christianly as the Word, that is, the divine Logic following the syncretistic and theosophical spirit that pervades Freemasonry. Therefore, the Bible is for the Freemasons "merely a symbol" (P. Trembelas, op. cit., 153) of the divine or, more precisely, of the Goddess Logic! For this very reason, the Freemasons do not recognise it as a divinely inspired book and the ultimate standard of divine truth but place it on the same level as the Quran, the Vedas, and other "sacred" texts of various religions or philosophies of the earth, while deliberately omitting the name of Jesus Christ and distorting the passages of the divine Scriptures that they use in their rituals, actually blaspheming the Holy Spirit "to their own destruction" (2 Peter 3:16). Furthermore, the laws of Freemasonry are placed above the Christian Bible, with which they essentially undermine the teachings of the Gospel. For this reason, it is affirmed by a distinguished member, Iosif I. Piosik, that "If something in it (i.e., in the Bible) contradicts our system, it ceases to be for us the 'true standard of truth and justice'" (P. Trembelas, *op. cit*., 154).

For the same reason, many Masons do not believe in the teachings of the Christian Holy Scriptures. Instead, they believe what is written in their own "Bible," which is entirely opposite and distorted from the truth (see N. Psaroudakis, *Dark Forces and Christianity,* 164). According to their "Holy Scripture," the theosophical aspect of the Hebrew Kabbalah, "God did not create man, but man himself created within himself the Supreme Force, that is, God. God did not say, 'Let there be lights in the firmament of heaven to give light on the earth' (Gen. 1:14), but "the (god) man said: 'Let there be lights in my heaven to separate knowledge from ignorance.'" In this way, says the Kabbalistic "Holy Scripture" of the Masons, "man has made two marvellous deities," the great one (i.e., the Sun) for the initiated, the small one (i.e., the Moon) for the commoners (see N. Psaroudakis, In the Depths of Masonry, 197-198).

From this Kabbalistic distortion of the Scriptures, the blasphemous position and teaching of Masonry becomes evident, as well as its perfect simultaneous distortion and satanism, that is, the effort to defame the Church and particularly the name and person of Jesus Christ, the Creator and Savior (see T. Marrs, New Age, trans. L. Andreadis, Thessaloniki, 17, 202, et al.).

In Scouting, of course, the same tactic Freemasonry uses regarding the Bible issue is not followed for reasons of expediency. However, the general line is the same. The children are left free at this point so that they can gradually be led to paganism and naturalism without there being a direct and straightforward reference against the Bible. Despite this deliberate position, the teeth and horns of Freemasonry are evident in many places, particularly in the following:

i. In the Scout Law.

According to B. Powell, every Scout must live according to the ten articles of the Scout Law, which take the place of the Ten Commandments of the Old Testament. In reality, they are considered superior and unique. Scouting is regarded as a gift from the "Lord" to Baden Powell for the good of humanity. For this reason, they pray to this Lord, who is not the Triune God of Christians, to give them the strength to remain steadfast not to the Christian Law but to the Scout Law, which is considered the supreme guide and unifier of the youth of the whole world (see *Prayer Book of the Body of Greek Scouts*, Athens 1998, 49). In this way, however, the study of the Bible is sidelined, which is completely necessary for the knowledge of truth and salvation, without this being said or easily understood by the Scouts themselves.

ii. In B. Powell's reference against Catechism.

According to B. Powell, the Scout can find God better in nature and games than in teaching, which takes place in filthy and miserable buildings (B. Powell, *Scouting for Boys A*', 9). The Chief Scout's blasphemous reference against teachings or lessons, which are usually based on "the teaching of the Bible," is evident (B. Powell, *Guidelines...*, 88).

iii. In atheistic teaching.

In Scouting, there is usually mention of duties towards religion or the faith that each person accepts. But the word "God" or "Christ" is not mentioned so as not to offend–due to the syncretistic spirit–Scouts who are not Christians and

those who do not accept a personal god. However, according to N. Psaroudakis, these pains signify the complete dominance of satanic or atheistic New Age ideology in the realm of Scouting (*Scouting and Masonry*, 122) and, for us, the perfect contempt and neglect of the Bible.

iv. In Theosophical teachings.

In Scouting, the teachings of the Bible are not followed but those of theosophy, which gives a completely different meaning to the supernatural events of the incarnation of Christ, the crucifixion, and the resurrection of the Lord. However, this is not clear to the Scouts who are young, as at this age, they usually react to anything satanic. For example, in the book *Knowledge and Skills Required to Become a Scout of Class B* (pp. 6-9), it is mentioned, among other things, that "The ideal scout... follows the example of the Saviour, who even offered his life to help people, to save them from the abyss of spiritual decline, in which the whole world was inevitably heading." However, in the above words, the hidden Monophysitism and atheism of scouting seem clear to us since the name of Christ is not even mentioned as Lord and God, nor the purpose for which He came, namely the abolition of the works of the devil (1 John 3:10) and the gift of eternal life (John 3:15). However, viewing Christ only as a man, a great hero, or philosopher is purely a Masonic perception, demonstrating once again the Masonic origins of scouting systems.

VI. The tradition in the life of instincts (Free love).

In Freemasonry, as we have already noted, the idea of "living according to nature" is emphasised in every way: life in accordance with human instincts and drives. For this

reason, the stance of the Christian Church on free love is considered the most heinous crime, which, according to the Freemasons, "is not inappropriate at all, but rather something necessary, which nature desires" (see P. Trembelas, *op. cit.*, 130-131). "The greatest wrongdoing," reveals Endres, "that the Church has committed against man and his culture is that it has humiliated natural love, making it something beastly, placing this urge, which can be so beautiful, in opposition to the supposed divine laws" (P. Trembelas, *op. cit.*, 131). From this position, it becomes clear that the Freemasons, for whom "Joy and pleasure are significant factors of harmonious living" (P. Trembelas, *Freemasonry,* 134), seeking joy even in their prayers (*Prayer Book*, 71, 72, 86, etc.), are in reality utterly contrary to the principles of the Christian Church. For this reason, they do not follow the teachings of the Gospel but surrender themselves to blind instincts and carnal pleasures, boasting about them and describing themselves as "worshippers of beauty" (*op. cit.,* 131). However, they do not mention a fundamental matter, the ruins and spiritual corpses they leave behind with their anti-moral actions, usually leading young women to abortions, which they consider necessary and "natural" acts in some way (see P. Trembelas, *op. cit.*, 131).

The same attitude towards Freemasonry is observed in this matter regarding Scouting, without it being prominently distinguished, probably due to the expediency and the still immature age of the Scouts—the same B. Powell spoke "openly" about the issue of relationships with the opposite sex, where he himself was very liberal. However, he directed the children's attention to admiration for the opposite sex and all kinds of pleasures of animate and inanimate nature (*Guidelines for Scout Leaders*, 44, 18, etc.) so that they could enjoy, like the Epicureans of

antiquity, all the joys of this life. However, the Freemason Rudyard Kipling spoke more openly about these relationships, recommending the establishment of close relationships between Scouts aged 16 to 20 and “Guides” (see *The Jungle Book*), making the recommendation for free sexual relationships “clear as day” (see N. Psaroudakis. *Scouting and Freemasonry,* 146).

As Effenterre also noted, in Scouting, children are not called to paddle “against nature” but “follow the current” of the world and instincts (*History of Scouting,* transl. L. Konstantopoulou, Athens 1988, p. 7). For this reason, the older Guides, the so-called explorers, are usually criticised, according to the above author, for their free attitude (*ibid.*, 83, 57). In contrast, scouts wearing their short trousers are often criticised for other performances. The instincts, as is well known, “are blind forces within man.” For this reason, according to N. Psaroudakis, “They must be directed by Reason and the Moral Law (meaning the Gospel), so they do not lead man to a wrong life” (*Scouting and Masonry,* 66).

VII. The pursuit of "cheerfulness" and the use of humour by any means.

One of the basic principles and pursuits of Masonry, embedded in the general principle of enjoyment, is undoubtedly the attainment of cheerfulness or laughter. To reach this state, Masons hold banquets occasionally, during which everyone abundantly drinks beverages “in cheerfulness and joy." The Venerable of the Lodge, who is in the position of the most venerable of the Christian Church, according to N. Psaroudakis, commands “fire.” Then all the diners take their “weapons,” meaning the glasses, fill them with drinks, and the “battle” of the belly

ignites, while the “flag” of Masonry, cheerfulness, waves, as the “dishes,” meaning the enemies, disappear one after the other from the table (*Scouting and Masonry*, 172). In this way, every Mason usually obtains cheerfulness, which constitutes his life's primary goal and purpose. In other words, every Mason has as the main objective of his life the motto “let us eat and drink” and “let us live it up” of the ancient Epicureans, as he limits man to the borders of this sensory world alone, not believing in reality, in life beyond the grave. In this conclusion, after a thorough study, P. Trembelas notes the following: “Thus, Freemasonry confines man only within the sensory world... and by seeking to alienate him from any intimacy and familiarity with the supersensory world, it naturally transforms him into a somewhat Epicurean hedonist” (*Freemasonry,* 146-147).

However, the greatest “virtue” in Scouting is humour. For this reason, the founder of Scouting often repeated the opinion of A. C. Benson that there are supposedly four Christian virtues: Faith, Hope, Mercy, and Humor (*Scouting for Children*, 281), distorting the divinely inspired words of Apostle Paul. In pursuit of cheerfulness, the founder of Scouting employed every means, especially songs, dances, romantic adventures, jokes, disguises, etc. Yet, amidst all the above, like salt and pepper, he always used humour to be pleasant in his gatherings. This very humour he sought from the Scouts, believing that “the child is by nature full of humour in a light or ribald form” and thus “can appreciate a joke and see the amusing aspects of things” (*Guidelines for Scout Group Leaders*, 22). From the overemphasis on frivolity, however, and the pursuit of it by any means, his character's irresponsibility or lack of seriousness becomes evident, as well as his attempt to impose yet another Masonic principle in his new system.

VIII. The adoption of the currents of the world or fashion.

Freemasonry, as an anti-Christian system in reality, does not have fixed and irrefutable "currents" of the world, choosing each time what it deems proper for the wealth and pleasures of its followers. As the years passed, it adopted, according to the above, elements of Hermeticism, Epicureanism, Alchemy, Magic, Vitalism, Magnetism, Rationalism, Romanticism, Spiritualism, Theosophy, Luciferianism, and generally all anti-Christian philosophical currents that satisfy either the so-called lower instincts or the ostentatious mania of people. An expression of this adoption above is the organisation of fashion shows by the female sections of Freemasonry, particularly by the Zonta section, demonstrating the truth of those mentioned above.

The various currents of the world were also adopted and followed by the offspring of Freemasonry, Scouting in all its phases, even though its history did not complete the years of the century. In the beginning, the life of the Native Americans moved its founder. To this end, he sought to equate the lives of Scouts with those of the "Redskins," organising excursions and games in nature, using the names of animals and birds, just like they did, etc. (Effenterre, *History of Scouting,* p. 71-77). After a while, however, the trend towards cowboy culture followed, heroising the skilled and dexterous cattle herders, for whom hymns and songs were created. A third current, which the Scouts admired and imitated subsequently, was the so-called Don-Quixotism, which made Don Quixote the most beloved hero of the Scouts despite chasing imaginary opponents.

Another current that followed and continues to be until today is Chivalry, not only because of its superficial courtesy but also due to the oaths of honour, the attainment of great titles, the defence of the poor, and especially the homeland, which the laws of the knights demanded (B. Powell, *Scouting for Boys*, Athens, 212). Due to the above, it was supported by H. V. Effenterre that "the currents of ideas and fashions have a decisive influence in this (i.e., the Scouting youth movement)" (p. 70), bringing about significant "developments and adaptations."

IX. The Myths.

Freemasonry, as it is known, is theoretically based on myths, especially on the myth of Hiram. "According to the declarations," P. Trembelas notes that "not only for renowned Freemasons but also for the official Rituals, Hiram is the personification of the Sun or Osiris... and the Freemasons are the sons of the widow, that is, the sons of Isis" (*Masonry*, p. 97). In other words, the myth is preferable for the Masons over the truth because they adapt it each time as they wish, distorting the truths even of the Holy Scriptures. For this reason, the accounts of the Old Testament regarding the creation of the world are characterised by the Masons as myths. At the same time, they themselves expand with mythical narratives those referenced in the third book of Kings (1 Kings 5:15, etc.) about the building of Solomon's temple and its decoration by Hiram, distorting the truths of the Holy Scriptures in a theosophical manner (cf. P. Naudon, *Freemasonry*, tr. G. Zographakis, Athens 1966, pp. 9-13, etc.). However, from this extreme use of myths by Masonry, according to Fr. Epifanios Theodoropoulos, "it is brilliantly demonstrated that in Freemasonry the God-breathed words of the Apostle Paul find absolute application: 'For the time will come

when they will not endure sound doctrine, but according to their own desires they will heap up for themselves teachers, being turned away from the truth and being turned aside to myths'" (2 Tim. 4:3. Cf. Arch. Epifanios Theodoropoulos, *Freemasonry Under the Light of Truth*, Athens 1965, p. 135). Due to this elaborate Masonic mythology, T. Marrs assured that "From the moment (the Masons) have turned away from the truth (i.e., Christ), there is only the FALSE side" (*The Hidden Secrets of Masonry,* Ed. "Steréoma," Thessaloniki 1991, p. 28).

However, the teachings of the Scouts, especially those of the Cub Scouts, are also based on myths, particularly those related to the jungle and adventures in the woods. "The mythologising of the Jungle for the Cub Scouts, notes Effenterre,... the charm of exotic tales... the poetic nature of vigilance around the red glimmers of the fire,... all these elements of emotion, dream, and excitement constitute an integral part of the scouting method" (*History of Scouting*, Athens 1988, pp. 68-69). The exploits of the mythical Hercules, considered by idolaters as a god, was a central topic of discussion at the scouting Jamboree, which was organised in Marathon in 1963, revealing the added value of myths to the Scouts and simultaneously the distortion and spiritual chaos of the two related anti-Christian systems (Masonry and Scouting). However, what is the purpose of using myths by these two brotherly systems? The first and obvious purpose is undoubtedly the delight of the ears of children and older individuals since, as we have seen, "joy and pleasure are–for the Masons–important factors of harmonious living" (P. Trembelas*, op. Cit.* 134).

At the same time, along with the enjoyment of the myths, the scouting ideals are cleverly projected, that is, the conquest of power through the promotion of the feats of the

mythical Heracles and of cunning through the elevation of the adventures of the mythical Odysseus (see *Handbook of Prayers*..., p. 41). Aside from the above, another hidden and unexposed purpose is the syncretism of all deities, which is characterised, in simple terms, as a "mix-up." In this way, the Christian truth, which saves man, can be covered and neutralised, and ultimately, the new order of things or the New Age of the Antichrist will prevail, during which the Masonic god, Lucifer, will be worshipped. N. Iaroudakis reached this perspective in his research. He characterised the "provocative distortion of Christian truth" in both Freemasonry and its offspring, Scouting, as seeking the salvation of civilisation in the revival of ancient myths and Mysteries (*Scouting and Freemasonry*, 94-95).

X. Submission to the Constitutions of Freemasonry and Scout Law

In Freemasonry, as is generally known, there are some basic principles that specific Masonic Constitutions define. One such constitution, for example, is the "Constitution of the Grand Lodge of Greece of the Ancient and Accepted Scottish Rite," which was published in Athens in 1963 (see N. Psaroudakis, *In the Secrets of Freemasonry*, Marousi 1995, p. 612, etc.). Similar principles to those of Masonry are observed in Scouting, which are generally included in the Scout Law. This Law, which consists of ten articles, reminds typically one of the Decalogue of the Old Testament, aiming to instil its principles in the hearts of children, albeit without openly affirming them. This is evidenced by the calls from the leaders of Scouting for blind obedience not to the commands of God but to the Scout Law, which has become so exceptional that it occupies the status of a new deity. The "Gospel" of Scouting is, in fact, the book by the Chief Scout, *Scouting*

for Boys, and the new "deity" is the Law of Scouts, which officially promises to be applied by every child throughout their life (see N. Psaroudakis, *Scouting and Masonry,* p. 116). The significance attributed to this Law is so great that there is a constant reference and urging for the Scouts to submit blindly to this Law while simultaneously being called to pray for its implementation to the "Creator" (see *Prayer Book*, pp. 149, 61, 49, 27, etc.). But why, one might ask, is there a recurring reference to this Law, and why does it contain only ten articles? The answer to these questions is provided by the representatives of Scouting in their songs and prayers, without admitting the ultimate goal. According to scouting songs, every Scout must live always accompanied not only by songs and games but also "with the Law (of Scouts) as a guide," since "God gave–for them–the inspiration to Robert Baden-Powell to establish the 'Scouting Movement'" (*Prayer Book*, 147).

However, the God believed in by Baden-Powell was not the Triune God of Christians but the GATU of Freemasons since the founder of Scouting was a Grand Master Mason. Therefore, the deeper reason for submission to this Law is the deliberate opposition to the Christian Law of the Gospel, which Freemasonry also advocates.

XI. Common names and concepts.

The common names and concepts of Freemasonry and Scouting are indeed countless. Therefore, we will mention only two characteristic examples below, in which the absolute identity of these two non-Christian systems is evident. Upon entering a new member into Freemasonry, as is known, the Masonic baptism [i.e. lustration] takes place, officially characterised as "the adoption of the Lycidas." But what is, one would ask, the Lycidas of Freemasonry?

According to the Masonic Book, "In the mysteries of Isis, Lycidas is said to be the son of the initiated, called the wolf, having a mask bearing the symbolic form of this animal. Therefore, the Freemasons also received this term from the mysteries of Isis. Lycidas among the craftsmen signifies the son of the craftsman, adopted through the Masonic baptism, under the entire lodge" (*Masonic Manual,* In the East of Athens 1902. 50). The same name, however, is used in the vernacular language for the Scouts in their younger age, during which they are characterised as Wolf Cubs, that is, children of the wolf or more precisely of the old wolf, whom they are called to follow with religious devotion. It is not mentioned to the children who this old wolf is; the storyteller is clever in everything. However, it is implied by the children that this is the founder of Scouting and Chief Scout B. Powell, while the she-wolf is the one that hides behind him, that is, Freemasonry.

Another word that is encountered from time to time in Freemasonry and Scouting is Chivalry or Knights, of whom the Masons are considered descendants. The Templars were seen as the first Knights and ancestors of Freemasonry, having established in 1118 the Order of the Knights Templar "for the protection of the Holy Land" (see P. Naudon, *Freemasonry*, Athens 1966, 21). After the Crusades, these Templars returned to their homelands, where they founded various Lodges (*op. cit*., 49). From the Templar Knights, who in 1530 took the name "Knights of Malta," Freemasonry seems to have retained many elements, especially the spirit of Chivalry and honour, and above all, the title of "Knight," which it bestowed upon the Masons of the 10 degrees (13°, 15°, 17°, 21°, 22°, 25°, 27°, 28°, 29°, and 30°). One might say that Masonry's love for the vain chivalric spirit is so great that it is possible to

characterise all Masons as false knights and pseudo-humanists while at the same time being followers and servants of the New Age, according to which “Man is the Lord of himself, man is God” (T. Marrs, *New Age: It's Dark Secrets,* trans. L. Andreadis, Thessaloniki, 116. See also G. Garantzotis, *The Unmasking of the Deception,* Ed. "Sterema," Thessaloniki, pp. 26, 31, etc.).

However, the same spirit of Chivalry is found from time to time in the books of the Masonic founder of Scouting, B. Powell, who occasionally encouraged Scouts to be like the Knights: always “Gentlemen and ready to apply the fundamental rules of the Knights, from which the Scout Law also arose.” The most notable of these rules concerned the readiness of the Knights to defend the honour of their homeland, the defence of the poor, who were unable to protect themselves (see Powell, *Scouting for Boys*, 212), and the pursuit of adventures for glory (see B. Powell, *Guidelines for Scout Leaders,* 97). “The main distinguishing feature of the Knights,” noted B. Powell, “was that they always did good or performed a good deed for others” (*Scouting for Boys*, p. 213). The same thing, according to the Chief Scout, happens with the Scouts, who even in their prayers ask the “Lord” to help them be “brave all day long” (*Prayer Book*, 72, p. 75, 100, etc.). The Knights, according to B. Powell, “were always loyal and devoted to their King and their Country, and always ready and willing to die defending it. In the same way, a supporter of the Knights (i.e., a Scout) should be loyal not only to the King but to all who are above him…” (*op. cit*., p. 219). However, there are so many references by B. Powell to the Knights and the chivalric spirit (*op. cit*., pp. 222, 225, 226, etc.) that one can argue that the entire Scouting movement is nothing but a chivalry for the young that is, a blind imitation of the chivalry of Masonry.

From the above and from many more things that could be mentioned in this paragraph about global brotherhood, mutual understanding, peaceful thinking, alleged religious tolerance, the emphasis on honour, and alleged independence from any political pressures, it is undoubtedly evident that Scouting has the exact same roots as Masonry, which reach deep into the history of Chivalry and the ancient idol-worshipping mysteries, as frequently proclaimed by the Masons themselves.

XII. Masonic oaths and Scout promises.

In the dark Freemasonry, which, according to the Metropolitan of Patras and Ilia, Hierotheos Mitropoulos, "practices secrecy in many ways and has organised the concealment of truth into a system" (see N. Filippopoulou, Greek Antimasonry, Athens 1972, 89), oaths are given every so often, with which the disclosure of its secrets is absolutely forbidden. "I officially and sincerely promise," says, for example, the ritual for the Masons of the 1st degree, "and I swear never to reveal anything concerning the Masonic Mysteries, whatever you may entrust to me, except to a regular and good Mason or a Lodge properly constituted" (see N. Psaroudakis, *In the Sanctuaries of Freemasonry*, Marousi 1995, 29). He swears not to disclose the secrets he knows and those he is completely unaware of (M. Clark, *op. cit.*, 36). However, the most fearsome oaths of the Masons, which are given in their honour, refer to a great secret, which "is non-transmittable" (Naudon, *Freemasonry*, 84). This secret is never actually revealed but is left to be suspected because it is "abhorrent" and "inviolable", referring to the secret worship of Satan (N. Psaroudakis, *The Masonic Satanism,* Marousi 1994, 16). One of the most characteristic oaths of the Masons, for

example, is that given at 30°, according to which the initiate says the following: "I swear, if K∴K∴D∴H (Knight Kadosh) sends me that sign on the battlefield, I will sacrifice my life if necessary, to save his own and if I find a Knight unjustly condemned, I will risk everything to prove his innocence by any means" (see N. Psaroudakis. *In the Depths of Freemasonry.* Marousi 1995. 473). From the phrase "by any means", it becomes clear that "the end justifies the means" in Freemasonry and that the interests of the "brother" Freemasons are placed above all laws, divine or human, transforming this system into a kind of supra-religion created for the enjoyment of earthly material goods. It also seems that any Freemason can resort to the most immoral, anti-Christian, and anti-national means to help one of his "brothers" in Freemasonry, even if he has committed murder or treason (see for the latter and the oath of the 7th degree), considering him as an earthly god!

Similarly, however, the Scouts also give promises instead of oaths now and then. They promise, upon their admission into the ranks of the Cubs. When the children grow up and wish to become Scouts, they promise that they will fulfil their duties to God and Country, help every person in every circumstance, and uphold the Law of the Scouts (*The Scout Handbook*, p. 50). They pledge themselves at every moment to the Scouts' law of honour so that the child becomes accustomed to and prepares himself for the oaths of ceremonies and initiations, which he will encounter later when he probably wants to be initiated into Freemasonry. (see N. Psaroudakis, *Scouting and Masonry,*124). The same conclusion was reached by B. Lampropoulos, who asserted that "it is evident that significant elements of Masonic symbolism (such as the promises) have been placed in Scouting, to accustom young children to it and to prepare them psychologically, so that

they cannot defend themselves later against Masonic propaganda" (B. Lampropoulos, *I Entered Freemasonry and Expose It*, Athens, p. 170). Moreover, the above is confirmed by B. Powell himself, as he states that "the admission of a Scout into the Group is deliberately done in the form of a small ceremony according to a specified protocol, carried out faithfully and with some formality, because it leaves an impression on the child" (*Guidelines for Scout Group Leaders*, tr. by P. Peroitis, 1943, 40. See also *Scouting for Children B'*, 265). From the word "deliberately," which B. Powell used in this statement, it becomes clear that B. Lampropoulos is absolutely correct in what he states above.

This topic is also supported by what is mentioned in the Global Dictionary of Freemasonry regarding the promises and ceremonies, mainly that "it is in this group (namely scouting) where the Masonic influence is essentially found. A transition from one branch to another with a more or less complex Ritual, identifying marks, common and public promises, absolute religious tolerance, international brotherhood, the shaping of the individual through freedom, meritocratic power of the leader, creation of the leader in national and international camps…" (see N. Psaroudakis, *Masonic Organizations*, Athens 1991. 20). Since the Masons themselves acknowledge this influence of Scouting from their own Rituals, "what more do we need from other witnesses?"

XIII. The deification of Sports by Masonry and of games by Scouting.

As we noted, naturalistic ideals prevail in Freemasonry. For this reason, its members, like the ancient Athenians, "take no pleasure in anything, unless it is to say and hear

something newer," try to live their lives, engaging not only in feasts and outings but also in various sports that they deify, even if they are already of considerable age. However, the deification of Sports, particularly games, is indeed led by scouting, characterised by its representatives as a significant and ongoing game. For this reason, Scouts do not organise games only from time to time in their clubs and in the outdoors, but at the same time, they also pray so that the game may become their lifelong experience. "Teach us (Lord)" notably refers to a prayer contained in the *Prayer Book of the Greek Scouts*, "to play the scout game throughout our lives as an experience and rule of life" (op. cit., 50). The example of the glorification of games and sports was set by the founder of Scouting and Masonry, B. Powell, who was known for his silliness in every form and his performances in sports and generally in adventures and games in the outdoors. From the above, it becomes clear that the representatives of both of these related systems "Think that life is just a game. They think that our day-to-day existence is just a profit-seeking carnival…" (Wisdom of Solomon 15:12) because they obviously do not believe in life beyond the grave.

XIV. Common traditions.

Throughout the centuries, the Freemasons created their own Tradition, primarily based on the teachings of the Talmud, which in Hebrew means doctrine. These Traditions, apart from the Talmud, are also based on the narratives of various peoples regarding the alchemical and magical activities of multiple figures, the initiations of personalities in the ancient Mysteries, the reactions of various heretics against the Christian Church, and the founders of new religions and leaders of new philosophical systems, where they oppose Christianity, and so on. They

are generally based on the human element and specifically on the anti-Christian element. The most painful, of course, is not openly confessed by the Masons themselves. However, it is confirmed by Albert Pike that "Freemasonry, which does not belong to any era, belongs to all eras because by not belonging to any religion, it finds in all religions its great truths" (see Naudon, *Freemasonry,* p. 90). There is no talk, in other words, from the Masons themselves about the anti-Christian spirit of Masonry. However, they examine with particular diligence every anti-Christian element, especially those related to satanic magic, alchemy, the Kabbalah, etc., proving the hidden goals of Masonry, which are utterly anti-Christian.

Such human traditions, or more precisely anti-Christian ones, are also the basis of Scouting, which, according to K. Papakonstantinou, is "very ancient" since it has "the ancient Greek spirit" as its source (Papakonstantinou, *Scouting*, Larissa, p. 10). While every faithful Christian follows, as a rule, the teachings of the sacred Gospels and the Church without exception, every Scout unknowingly follows the way of life of the idolaters of pre-Christian antiquity since, according to the Dictionary of the Sun, "Scouting can be found generally in the education of the youth of ancient Athens and Sparta and philosophical systems of Plato and Aristotle." (Vol. 16, p. 428). His desire to learn more about the ancient Greeks' way of life, particularly about the Mysteries, was confessed by the Mason representative of the German Scouts, Mr. Daunn, at the summer Jamboree held at Marathon in 1963, saying, among other things, the following: "I am happy to have come to Greece, the place of the Mysteries (referring to ancient idol worship), and I ask you to help me delve deeper into them" (see N. Psaroudakis, *Scouting and Masonry*, 69). From the above confession, as well as from

the assurances of Mr. Papakonstantinou and others, the common traditions of Scouting and Masonry become evident, which are found in the pre-Christian era and particularly in the secret initiations of idol-worshipping Mysteries since the basis of these Mysteries was "atheistic or naturalistic" (see P. Trembelas, *Mysteries and Religions and Christianity*, Athens 1932, 25), as well as in the two above systems.

XV. The Pentagram Star (The Hebrew Pentacle).

In Freemasonry, there is often mention of the shining star, which, according to its official Ritual, is "the polar star of the Freemasons; the star of independent thought, free from prejudices and superstitions" (*Rituals,* 75. See also P. Trembelas, *Freemasonry*, Athens 1958, 55). The star that is the pentagram or pentacle of the Zionists has 5 points, corresponding to one at the head of a man, two down towards his open legs, and two to the sides towards his outstretched arms. In other words, this pentagram is also used in Magic and is the symbol of the Freemasons' independent (or better, satanic) intellect. It serves as a reminder to each of them to carry out with their hands and feet what their independent thought dictates. At the centre of this pentagram is the letter G, which, according to the official Ritual, "is the initial element of knowledge [gnosis], geometry, and creation" (*op. cit.* p. 55-56), that is, of the life force, the perpetuation of the order of things, or fertility. For this reason, P. Trembelas notes that "the God symbolised in the pentagram is the deified fertile nature, the god of the ancient idolatrous religions of farmers and agriculturists" (*op. cit.* p. 56).

However, this star is also mentioned in Scouting without explaining its deeper meaning, just like in Freemasonry.

There are two five-pointed stars in the scout emblem, one on the left and one on the right, symbolising "truth" and "knowledge," sought by every Scout (*The Scouts' Handbook,* p. 44), just as by every Mason. From these five-pointed stars, which are the characteristic symbol not only of the Zionists but simultaneously of the occultists and the magicians, the Masonic origin of Scouting and its common goal with Freemasonry is evident, in our opinion. The above is undoubtedly not openly taught for apparent reasons in Scouting. However, it is implied in numerous ways. What is taught in the scouting systems are the methods for finding the polar star, to which many songs are dedicated, predisposing the ground for the acceptance and interpretation of the five-pointed star of Freemasonry, "of independent thinking," "free from superstitions and fears." For this reason, in our opinion, N. Psaroudakis is right when he asserts that "Scouting tries to bring children back from Christianity to paganism" (*Scouting and Freemasonry*, 26).

XVI. Colourless prayer and superficial church attendance.

In Freemasonry, there used to be talk about God and the duty of prayer. "Your first duty," it was said, for example, in Article 1 of the Statute of the Orangists from 1694, "is to be faithful to God and to avoid all heresies that deny Him" (Nikiforou. *Freemasonry*, 29). However, in recent years, Freemasonry has gradually alienated itself "from every doctrine and religious belief" so that it is "neither theistic nor atheistic, nor even deistic" (*ibid*., 114). They became alienated, simply put, from every religion, aspiring to understand the position of religion in such a way that they would eliminate even the word God from prayers. Instead of the word "God," they use the word "divine" to not

offend those who do not accept a personal God during common gatherings of Masons. For this reason, according to Masonic statutes, “there is no longer a discussion about faith in the ‘Holy Church’” (Naudon, *Freemasonry,* 29), while it is proclaimed that “Masonry... is the heart of all religions” (N. Psaroudakis, *Scouting and Masonry*, 109).

The aims of Masonry had already been revealed during the French Revolution of 1789, during which the Masonic Encyclopedists, who were its leaders, legislated, among other things, as a fundamental principle, that “There is no God” (see N. Filipopoulou, *Greek Anti-Masonry*, Athens 1972, p. 101), while Nature was proclaimed as a god (*ibid*.). In one of the Lodges in Paris, the inscription “Neither God nor Lord” was placed at the entrance of their meetings (N. Filipopoulou, *ibid.*, 113), revealing its complete atheism. Thus, the abundant hymns of the Masons to Nature are explained, and the complete indifference towards the Trinitarian God of Christians, and specifically towards the person of Christ and His redemptive work.

For this reason, Fr. Epifanios Theodoropoulos affirms that every Mason “by entering Masonry falls into another religion” (*Articles - Studies - Letters*, Athens 1981, 552), although he does not realise it at that moment. The same conclusion was reached by N. Psaroudakis, who presents Masonry as “a gathering of Satan” and “a gathering of the Antichrist” (*Dark Forces and Christianity*, 161, 193). At the same time, he aptly characterises Masons as “post-Christ idolaters” (*Reasons for the dissolution of Masonry,* Marousi 1999, 93) since they do not believe in the true God of Christians, but in Pantheism and self-redemption “through continuous births-reincarnations” (*Dark Forces and Christianity*, Athens 1966, 97). This often does not seem evident to those who do not have a deeper

understanding of the divine Scriptures because the formal churchgoing of some Masons deceives them.

"How can you tell someone," writes N. Psaroudakis on this, "that he is a devil (as a Mason) when you see him making the sign of the cross?... And yet, the real devil is this: the one who makes himself a faithful Christian in front of you and a blatant devil behind your back" (Journal *Orthodox Press*, no. 1015, March 12, 1993) due to the syncretic spirit of the Masons.

However, the prayer of the Scouts is also utterly colourless since Scouting is essentially an anti-Christian system like Freemasonry. "The anti-Christian purposes of Scouting," says Fr. Haralampos Vasilopoulos, "are evident from the fact that Scouting deliberately takes children away from the Church and occupies them with outings and gatherings at the time of the Divine Liturgy" (*Ecumenism Without a Mask*, Athens 1977, 48). In Greece, of course, Scouts go to the churches every Great Thursday and Great Friday, obviously for reasons to impress and maintain order, so that the "worldly" adults who visit the churches on those days are also served! However, during the Divine Liturgies of Sundays and major feasts, Scouts do not attend church, considering outings more necessary than "useless" church attendance. This was at least proclaimed by the founder of Scouting, B. Powell, when he wrote, "We do not need any form of imposed ecclesiastical ceremony but a voluntary elevation of the hearts of the children for the offering of thanks for the joy of life" (*Scouting for Boys*, 230). In other words, according to B. Powell, neither church attendance nor the confession of children's faith in the doctrines of the Church is necessary (see *Scouting for Boys*, 21). Still, only some particular gatherings of Scouts are dedicated to the worship of "God," characterised also as

"divine Leader" (*Scout Handbook*, 8), which helps "in the fuller application of the Scout Law and the Promise" (B. Powell, *Guides*..., 86). For this reason, it is evident that on every page of the *Prayer Handbook of the Body of Greek Scouts*, there is mention of supplications concerning the enforcement of the Scout Law (see pp. 27, 38, 49, 61, etc.).

From the above words, it becomes clear that B. Powell did not believe in the necessity of church attendance nor the Triune God of Christians, but only in a somewhat divine Nature or, more accurately, in the god of Masonry (GATU). For this reason, according to the testimony of his biographer, "he never expressed what he believed regarding religion" (*Scouting for Boys*, 9-10). At the same time, according to his own assurance, he spoke "deliberately in generalities on this subject" (*Scouting for Boys,* 281), following the broader principles of Masonry.

According to the above principles, in recent years, the recitation of "Heavenly King" and "Our Father" has been banned during the common gatherings of Scouts, while the hymn "The day fades, the night arrives, it gets dark... God protects us" has been considered as a prayer (*Ecumenism Without a Mask*, 50). Because of this stance, N. Psaroudakis takes the opportunity to affirm that "Scouts do not gather as a church to pray and glorify God, but either to promote themselves, maintaining order during the Epitaphios, or at the end of the Divine Liturgy, to uphold some pretences" (*Scouting and Masonry*, p. 142). However, with this manner of existence, devoid of Christ and far from the Church, it is evident that there is no salvation, which all Masonry-directed systems indifferently disregard. For this reason, those who argue that Scouting actually has a competitive character with the Church are correct (*THE* 10. 656). Furthermore, Fr. Haralambos Vasilopoulos is also

absolutely right when he asserts that "Scouting, along with the YWCA and YMCA, de-Christianizes the youth, executing the plans of Ecumenism and Masonry, of which they are beloved children" (Ecumenism Without a Mask, 50-51).

XVII. Common standards.

The remarkable similarity of Scouting with Masonry is evidenced by their common standards, along with the above points. The role models of the Freemasons are not the "Saints of the Church," but rather utterly opposite to the Saints—materialists who know how to reap the joys and pleasures of the earth, namely, gluttons and pleasure-seekers, who have as their motto and rule of life the materialistic "Let us eat, drink, for tomorrow we die." For this reason, the interests of these self-deified individuals revolve primarily around excursions and travel to overseas countries, engaging in alchemical and hedonistic research, participating in lavish banquets and profitable games, attending "artistic" events that please the eye and ear, occupying significant and crucial positions, and above all, indulging in various bodily pleasures, which they regard as a form of worship of the Masonic deity. For this reason, P. Naudon notes that "The curious, strange, and bewildered public is entertained by the ceremonies (of the Freemasons), which seem ridiculous to them, and by the feasts at inns-restaurants, which give the impression that they constitute the essence of the meetings" (*Freemasonry*, tr. G. Zografakis, Athens 1966, 43).

However, the role models of the Scouts are similar. The Scouts do not have Saints of the Church as role models, but rather the great explorers of nature, skilled hunters and fishers, soldiers who take part in victorious campaigns in

distant lands, and generally the scouts and researchers of various phenomena of this world. “The heroes of the wild nature,” notes B. Powell characteristically, “the frontier roughnecks and explorers, the seafarers, the aviators are heroes in children's eyes. Children will follow wherever they lead them…” (*Scouting for Boys IV*, 263). The quintessential model for all Scouts is the founder of Scouting, Baden-Powell, who lived as a classic colonialist, spy and hedonist amidst falsehood, hypocrisy, and debauchery, like a prodigal son, accepting all the gifts of the devil, that is, material pleasures, false glories, and monetary gains. In other words, Baden-Powell was, in reality, the “old Wolf,” who knew how to cunningly devour the innocent sheep, always having the support of the “widow,” that is, Freemasonry, which dressed him in the false glow of the so-called “honest” and reputable citizen of England.

The same B. Powell, in the guidelines he wrote for the leaders of scout groups, advised them to present Christ himself to the children as a model “in a form pleasing to the childlike nature, that is, not as a passive character, but as an ideal of manhood, courage, chivalry, humour, humility, and... indignation” (*Guidelines for the Leaders of Scout Groups,* tr. P. Peroti, 1947, 109-110). However, from those above, it is clear that the Freemason B. Powell does not consider Christ as the Lord of all and as the incarnated God, but merely as a man who was particularly distinguished for his humour because he was presented by the founder of Scouting according to his own measures and in line with the general Masonic concepts.

XVIII. The same goals or the servicing of internationalist aspirations and militarism.

Masonry, as is well known, is an internationalist organisation that aims to serve capital, even if some Masons do not admit this. The above is clearly stated in the Protocols of the Elders of Zion, where, among other things, it is noted: "The external appearance of Masonry serves only to cover our purposes" (*Protocols of the Elders of Zion*, no. 4, in Athens, p. 64).

"While awaiting our rise, we shall create and multiply the Masonic lodges in every country of the world; we shall attract all those who are or can become excellent agents of ours to them ... The lodges will have their representative behind whom the administration will be hidden, which we are discussing, and from these representatives will be given the orders and the slogans" (*op. cit.*, 15, p. 108). For this reason, N. Psaroudakis wrote characteristically that "Freemasonry and Scouting, deluding themselves, believe that they are protagonists and pioneers, while they work on behalf of and at the behest of others! They work on behalf of the global satanic Zionist establishment…" (*Scouting and Freemasonry,* Athens 1993, p. 128). For the same reason, the above author also characterises Freemasonry as "a branch of the international Zionist forces" (*op. cit.*, p. 72), as "a glaring satanic construct with a clear aim to wage war against the name and gospel of Jesus Christ, a pursuit that also reveals the dark forces hiding behind its philanthropic façade" (op. cit., p. 149). However, Scouting actually serves the capitalist regimes, just as its founder, B. Powell, blindly obeyed the commands and ambitions of King Edward VII of England.

For this purpose, the Freemason founder of Scouting, a soldier, created a militaristic organisation so that all Scouts would unknowingly serve the internationalist ambitions of their superiors, often at the expense of their homeland.

However, some absolute monarchs who were not Freemasons understood the exact purposes of B. Powell and the system he founded. For this reason, Scouting was not initially accepted in the absolutist regimes of Russia, Germany, Spain, Portugal, Japan, and other states due to its services to capitalism, which were collaborated and supported by the brother system of Masonry. Because of this service, Scouting is characterised by N. Psaroudakis as a "tool of foreign propaganda" (*op. cit*., 74), "a fellow traveller of Masonry" (*op. cit.*, 74), "a polemic relic from another era" (*op. cit.,* 148), "a wolf in sheep's clothing" (*op. cit.*, 84), etc. "And both (organisations) follow the paths of theosophy and reveal themselves as servants of the New Age, guruism, occultism, religious syncretism, Ecumenism, magic, and Satanism" (*op. cit.*, 129).

XIX. The Degrees or Classes.

In Freemasonry, as it is known, there are 33 degrees or classes, of which the first three are the most basic for beginners: the Entered Apprentice, Fellowcraft, and Master Mason. To ascend to these ranks and subsequent ones, candidates undergo various tests by specialised examiners, who are referred to by their work as Testers.

However, there are three basic ranks in Scouting, so Scouts become accustomed to the system of sequential ascent in the hierarchy and of Freemasonry later. Just as in Freemasonry, the ascent in the hierarchy occurs after tests, which often border on the ridiculous; similarly, the ascent in the ranks of Scouting takes place after tests and examinations. "The secret lies in distributing the entire work among the Leaders of the system and the constables. The latter must ensure that the candidates are prepared for the novice examination and that those promoted

immediately proceed to the work to become Second Class Scouts... The Leader must engage himself in the preparatory training of the children for the first rank" (*Scouting for Boys,* p. 274). According to B. Powell, special attention is given to awarding certificates to the older Scouts, called Explorers (p. 274-275). In this way, they obtain various certificates and become "Scouts of the Veil," subsequently, they can obtain other honourary distinctions, preparing for the gradual ascent to the ranks of Freemasonry. As is well known, in Masonry, the transition from one degree to another takes place through a special ceremony. Similarly, in Scouting, "the transition of the child from one section to another is done with a simple ceremony" (*Scouting for Children A'*, 265).

XX. The pompous titles and decorations.

In Masonry, as is known, the "worldly" ones are distinguished by their pompous titles and numerous decorations, which actually make the Masons ridiculous. The grandiose titles can be immediately recognised in the names of the Masons, such as, for example, Master Elect of the 9, Excellent Elect of the 15, Supreme Elect of the 12, Grand Master Architect, Knight of the Royal Arch, Great Elect, Perfect and Supreme Mason, Knight of the East or the Sword, Sovereign of Jerusalem, Knight of the East and West, Sovereign Rose-Cross, Grand Pontiff (19th) etc. With these pompous titles of Masonry, according to N. Psaroudakis, "the bourgeois egoism is satisfied, which has no other ideal in his life than food and display" (*Dark Powers and Christianity*, 185). Moreover, the decorations of Masons, such as those of the Bath, the Wolf, etc., reveal their emptiness and arrogance while simultaneously reminding of the pompous titles of the servile personnel of Louis XIV of France and generally of the emperors of the

Middle Ages. For this reason, we would also say alongside N. Psaroudakis that all these titles and honours of Freemasonry are, in reality, nothing more than the "carobs" that the devil throws at them to deceive them and drag them into his chariot (see N. Psaroudakis, *Scouting and Freemasonry*, 85).

However, a similar love for acquiring titles and diplomas is also observed in the Kindergarten of Freemasonry, in Scouting, so that Scouts prepare for Masonic distinctions later. A thriving Scout, for example, initially acquires the badge of the bronze star, then the silver, and subsequently the gold, as well as other speciality medals, filling the upper part of his tunic with evidence of diplomas and honorary distinctions. For this reason, a Scout with many diplomas externally resembles an old general who has been awarded many honours for his bravery. In reality, he presents himself as a puffed-up fool. However, the bad example at this point was set by the founder of Scouting himself, who was characterised, as we saw, as Lord Baden-Powell. At the same time, he was loaded with the Medal of Valor, the Grand Cross of the Order of Victoria, and the honours of the Commander of the Order of the Bath, of a Doctor of Law, of the World Chief Scout, etc.

The example of the Chief Scout, as was to be expected, was followed by the successors and the other leaders of Scouting, which established for this reason a World Committee for Ethical Rewards (see G. Chourdakis, *World Scouting,* Athens, 1999, p. 112, etc.), for the awarding of titles and medals, empty and ridiculous distinctions (the bronze wolf, for example, the silver arrow, etc.). However, from the attainment of these titles and honorary distinctions, it becomes evident that every Scout is also

preparing to achieve the unique degrees of Masonry, which remind us of the rites of the Hindus and generally of pre-Christian antiquity. The Knight Scout is subtly led to the Knights of Masonic initiations of the 13th, 15th, 17th, 21st, 22nd, 25th, 27th, 28th, 29th, and 30th degrees, which are characterised by their grandiose titles and remind of the pompous Knights of the Crusades.

XXI. The Masons' ostentatious philanthropy and the Scouts' "good deed".

In Masonry, philanthropy and general helpfulness are usually praised since its external emblem is "to serve," and a characteristic expression is the aprons worn honourably by the Masters. However, this "to serve" really serves only the Masons themselves, as their so-called philanthropy always occurs in a manner that is not only self-serving but also ostentatious and vain at the same time. Every charitable event of theirs, in other words, is usually a smoke screen, behind which are hidden the great passions of the Freemasons, namely greed, sensuality, and ambition, which characterise the old and unredeemed Christian man. For this reason, one could say that Freemasonry uses charitable events as a mask to present itself, as we have seen, as an "innocent charitable dove in the foreground" (*Dark Powers and Christianity*, 59). At the same time, it is a predatory hawk in the background. This hawk usually hides its claws beneath the wings of so-called charitable activity and humanitarianism. The concealment is acknowledged by the Freemasons themselves, as mentioned in Article 226 of their General Regulations, which states that "The Grand Lodge of Greece acts in the uninitiated society as a charitable organisation under the title 'Masonic Foundation…'" (N. Psaroudakis, *In the Mysteries of Freemasonry*, Marousi 1995, 704). To the

uninitiated, it deliberately presents itself as a supposedly charitable organisation. However, this charitable activity of the Freemasons, which is biased only towards their own courtyard and aims at their self-promotion and glory, does not have the Christian strength to proceed to true love for those suffering on earth and to the efforts to resolve their essential problems, as they hate any opposition to their plans "until destruction" (*Ritual of Initiation into the 30th Degree*), while at the same time they swear to avenge "mercilessly" every traitor of their secrets (ibid., 479). For this reason, the supposed kindness of the Masons, which is never done in the name of Christ, is characterised by M. Clark as "biased and anti-Christian" (ibid., 72). For the same reason, Masonic "philanthropy" is described by Hieronymus Oikonomou as a delusion and deceitful work. "Your deliberate acts of benefaction (and exclusively done occasionally for the brother Masons) and philanthropy, which you declare and proclaim, are nothing else than pure delusion and deceitful works to mislead foolish and unintelligent men" (*Masonry revealed in Greece*, Publication of the Association 'Orthodoxy', In Patras 1902, p. 68. N. Philippopoulos. *Greek Anti-Masonry,* Athens 1972, p. 99).

Scouting holds the exact same position regarding this issue with Masonry, as it is praised by B. Powell as "Faith, Hope, and Charity" (*Scouting for Boys*, 281), while the "ability to serve" and the daily "good deed" of the Scouts is promoted in every way (*Scouting for Boys B*, 283). For this reason, the Scout's view of one good deed a day prevailed. According to N. Psaroudakis, "The experience (however) confirms that philanthropy, humanitarian aid, cultural interest, etc., are nothing but the sauce with which the forces behind them pave the way and promote their plans that conceal or nurture political, economic, or ideological

and religious aspirations"(*op. cit*., 27). The above seems to be generally accepted. Hence, the Scout "good deed" has become the subject of many cartoons and anecdotes. "The unusual attire–short pants–and the 'good deed,'" says B. Powell himself about this, "became popular jokes and many viewed the military tendencies of the movement with suspicion" (B. Powell, *Scouting for Boys*, pp. 8-9). The "good deed" of each Scout is also mentioned during the evening gatherings held by the patrols, recalling the self-promotion of the Pharisee in the parable of the Lord and demonstrating the "showy" kindness of the Freemasons (see *The Scout's Handbook*, p. 16).

EPILOGUE

In closing this whole issue, we would say that Scouting, which was founded by the Freemason Baden Powell and spread worldwide with the direct support of Masonry and Rotary, has the same general principles as Masonry and is similar to it even in the more minor details, just as a small child is to a mature man, to whom he gradually evolves. For this reason, it has justly been described as a "Freemasonry for Minors" and as the "Lyceum of Masonry" (N. Psaroudakis, *Scouting and Masonry*, 5). This is demonstrated, as we have shown, by many elements, particularly by the following:

1. The confessions of high-ranking Masons who speak of a direct relationship between Scouting and Masonry, although this is "falsely" disputed for reasons of expediency by the Scouts themselves.

2. From the personal experience of each Scout, who encounters Masonic idolatry at every step, although this is covered with clothing and garbs that are supposedly Christian.

3. From the transition of many high-ranking Scouts into the ranks of Rotary initially and subsequently of Masonry, which appreciates particularly their services to Scouting, that is, to its pre-school and kindergarten.

4. From the higher leadership of Scouting, which has always been and is, in an unbroken way, Masonic from its founding to this day.

5. From the fact that the founders of Greek Scouting (Lefkaditis, Negroponte, Chrysohvelonis, etc.) were Freemasons or had direct and close relations with Freemasonry (N. Psaroudakis, *Scouting and Freemasonry*, 106).

6. From the fact that both in Scouting and Freemasonry, theosophy prevails, which believes that no religion possesses the whole truth. According to theosophy, all religions are paths that lead to God, or more accurately, to the impersonal Force or divinity or Nature, that is, to the creations of God, which pantheist and atheist Freemasons and the systems dependent on them believe in.

7. From the exclusion of the word "God" from Scouts' prayers so as not to offend the pantheist Scouts, or more precisely, to follow in the footsteps of Freemasonry, which, instead of the word "God," uses the term "divine," "supreme Force or Mind," etc.

8. From all the details and manifestations of Scouting, which "reek of Freemasonry" to such an extent that it becomes evident that one finds oneself on non-Christian ground in Scouting.

9. From the coldness with which the faithful often accept Scouting, perceiving behind the camouflage and the curtains the fangs of Satan and feeling the "chill" of satanic side effects in many scouting events.

10. From the fact that Scouting has never explicitly and unequivocally condemned its patron, Freemasonry, which supports it in every state and nourishes it by all means, as long as it aims at the support of those in power.

11. From Masonic dictionaries, and particularly from the French (*Dictionnaire Universel de la Franc - Maconnerie*), from which it becomes clear that Scouting is "purely Masonic inspiration" (see the dictionary above, vol. B', pp. 1201-1202).

Beyond the above and from many others that could be added concerning the standard greetings, the common acceptance of the mythological Phoenix, which supposedly rises from its ashes, the hymns to the (god) Sun, etc., Scouting has never denied the philosophy of naturalism and natural morality, which is supported by the Freemasons by all means. It only pretended to be the supposedly innocent and Christian (?) organisation, while the teeth of the wolf of idolatry appear in all its manifestations without exception, even in prayers. Only one thing does not clearly show in Scouting because it is hidden with great diligence: the anti-Christian spirit that dominates its pursuits, just as in its generator, Freemasonry, because this would render it instantly rejected by any Christian society.

However, this spirit and the anti-Christian goals and aims of Scouting become transparently evident to all those who study the subject thoroughly and see it in its entirety. They are visible, e.g. to N. Psaroudakis, who characteristically asserts that "Scouting tries to bring children from Christianity to paganism" (*Scouting and Masonry*, 26) and that "The scouting youth is cleverly pushed by dark international forces towards Satanism and Black Magic" (*Reasons for the Dissolution of Masonry*, Marousi 1999, 65).

The hidden goals of Scouting also became transparently visible to Fr. Haralampos Vasilopoulos, who characterised Scouting as one of the offspring and branches of Masonry

(*Unmasking Masonry*, Athens 1967, 80), as a "Wolf in sheep's clothing" (*Ecumenism Without a Mask*, Athens 1971, 50), as an "Instrument" that Masonry uses "for its destructive purposes" (*Jewish Masonry Exposed*, Athens 1975, 211), etc. For this reason, he also stated that "Scouting is the ante-chamber of Masonry" and that "Scouting, as well as the YWCA and YMCA, de-Christianizes the youth, executing the plans of Ecumenism and Masonry, of which they are beloved children" (Archimandrite H. Vasilopoulos, *Ecumenism Without a Mask*, Athens 1971, 50-51. See also *World Scouting*, 23).

The concealed goals of Scouting were also made evident to the professor of Dogmatics and Academic Ioannis Karmiris, who assured with the full authority of his position that "Scouting is the ante-chamber of Masonry" (see *Ecumenism...*, Athens 1971, 68).

What shall we first prove, to demonstrate the obvious, since every believer who studies the divinely inspired words of the Holy Scriptures sees and understands that it is not possible to partake, as a Christian, of the "Lord's table" and simultaneously of the "table of demons" (1 Cor. 10:21), that is, of the table of Masonic mysteries? He sees and understands also that the people who live far from Christ are, according to the Apostle of the Nations, "alienated from the citizenship of Israel and strangers to the covenants of the promise" and therefore live as "having no hope" and as "without God in the world" (Eph. 2:12). For this reason, he grieves for the plight of the enemies of Christ, "whose end is destruction" and "whose God is their belly" (Phil. 3:19), and strives for their conversion. Among all the aforementioned categories, the former Freemason B. Lampropoulos clearly recognised the hidden goals of Scouting. He proclaimed from his experience in the lodge

that “Scouting must have contributed a great deal to global Freemasonry. Millions of children are being psychologically prepared to enter Freemasonry” (Document: I Entered Freemasonry and I Expose It. Ed. G. Vasdeki. Athens 1987. N. Psaroudaki. *Scouting and Freemasonry*. 107). Following the above, we wish to conclude the whole issue with three of our own appeals:

1. Let us initially ask the Holy Synod of the Church of Greece, which knows the truth, to condemn once again, as it did in 1933, Masonry, which has the hidden aim and objective of combating the Christian religion and replacing it with the super-religion of Masonry, and alongside it Scouting, as a precursor and preparation or as a small and shadowy Masonry. Thus, there may not be clergy who irresponsibly and unconsciously encourage the youth to enlist in the ranks of pagan Scouting because it indirectly denies the person and work of Christ, namely the “from the object” and “from the subject” of salvation. Esteemed ones, Freemasonry, which considers the Church as the source of all “prejudices,” meaning every superstition and illusion, and is in reality a “caricature of the Church” (N. Psaroudakis, *Scouting and Masonry,* 172), does not sanctify its followers, but “magnifies” and satanises them, leading them immediately to the terrifying increase of abortions, Astrology, Divination, Magic, drugs, and the general degeneration in our homeland (cf. Arch. H. Vasilopoulos, *Unmasking Masonry*, Athens 1967, 105). Therefore, no one should disregard its dark action and the establishment of the departments that prepare for it because the wolves of these idolatrous systems will continue to devour the rational sheep, simultaneously preparing the way for the Antichrist. Remember finally the Lord in the cleansing of the Temple and cleanse the filth of new idolatry from the sacred space of the Church.

2. Secondly, let us beseech the youth to see, behind the scenes of scouting naturalism, the modern form of idolatry, which is reinforced by Freemasonry in every way, so that they may stay away from its satanic tentacles, keeping themselves according to the exhortation of the evangelist John, "from idols" (2 John 5, 21) and, at the same time, living within the Ark of the Church, so that they may have God as their Father and not Lucifer, as is the case in the systems outside the Church and especially in Freemasonry and among its leading figures. The dark forces, of course, according to the assurance of Chief Scout B. Powell, "deliberately" use the "lures" of games, fairy tales, and explorations in the woods to attract the youth (see B. Powell, *Scouting for Boys,* 268). Every young person, however, to whom "the word of God abides" (1 John 2, 14), becomes firm so that he may set aside "the woodwork of dark forces" (N. Psaroudakis, *Scouting and Freemasonry*, 85) and, standing upon Nature, which was created to serve man, may draw close to the Savior Christ, who is ready to grant him not only the "well-being" of the new life "in grace" but also the "everlasting well-being" of eternal blessedness in His endless kingdom.

3. Let us finally ask every Mason and Scout to distance themselves in time from the darkness of idol worship and the pseudo-spiritualism of these international organisations and come close to Christ the Saviour, who taught, as the God-Man, that "no one can serve two masters" (Matt. 6:24) and that "no one comes to the Father except through me" (John 14:6). This distancing, of course, from the direct or indirect influence of dark powers and the spirit of the jungle and adventure is not at all easy for them, because in these syncretistic systems, and especially in Scouting, the poison of paganism is offered "sugar-coated" with some

helpful knowledge and futile adventures. However, when a person recognises the truth, then the truth, according to the words of the Lord (John 8:32), frees him from all the bonds and bait that all new pagan systems employ because he sees behind the stage of the universe, not only the teeth and claws of Lucifer but above all the infinite love of Christ, which makes him strong and invincible. Then he sees, in other words, that the teachings of Masonry and its kindergarten (i.e., Scouting) are in reality “blasphemies, wicked insinuations, the idle chatter of corrupt men bereft of the truth” (cf. 1 Tim. 6:4-5), meaning a deliberate distortion of the teachings of the Lord and the worship of the Church, the only hope of the world and the Ark of salvation. For this reason, he turns away, like Lot, from all the “filth” (Phil. 3:8) of Paganism and henceforth gives his heart wholeheartedly to Christ, “in whom are hidden all the treasures of wisdom and knowledge” (Col. 2:3), because he feels along with Pascal that “Without Jesus Christ ... man ... is in hell and misery,” while in Christ “is all our virtue and all our happiness” (Pensées, trans. P. Antonopoulou, ed. "Anagnostidis," Athens, p. 171), meaning eternal salvation.

APPENDIX 1

THE STAGES OF THE ECUMENICAL MOVEMENT

Let us now examine, step by step, Ecumenism. Let us see the stages of its evolution, its instruments, the organisations in which it grows and from which it bursts forth with destructive fury to cause unparalleled devastation. Read, dear reader, carefully the elements, the evidence, the entire chain of proof regarding the role and purpose of the hidden pioneers of the fearsome Ecumenism.

The Ecumenical movement, which we see today in its advanced form, has undergone many stages. To achieve its nefarious goals, Ecumenism has established, as mentioned, global organisations or managed to infiltrate existing ones so that gradually and imperceptibly, they also serve its plans.

Such global organisations include the Y.M.C.A., the Y.W.C.A., Scouting, and the World Council of Churches, etc.

1. X.A.N. & X.E.N. [i.e. the Greek versions of Y.M.C.A. & Y.W.C.A].

The first ancestor of today's Ecumenical Movement appeared around the middle of the last century. In 1844, George Williams founded the Young Men's Christian Association, known as the Y.M.C.A., in London. This organisation for young people spread very quickly all over the world. By 1952, it had 10,000 branches and four million members.

In 1855, eleven years after the founding of the Y.M.C.A., two women's associations were organised in England. In Southern England, a new woman named Emma Roberts founded a circle to meet for prayer. Meanwhile, in London, a Lady named Mary Kinnaird established an association for young ladies aimed at practical charity. The two associations united in 1894 into one and took the name Y.W.C.A., which stands for "Young Women's Christian Association" (in Greece, it's X. E. N.).

The Y.M.C.A. and the Y.W.C.A. had no doctrine of their own. However, they had a vague, precise, and semi-Christian ideology. They had a humanistic worldview, a worldview in which there was no mention of ancestral sin or salvation of the soul.

Based on this humanistic worldview, the Y.M.C.A. and the Y.W.C.A. created circles of people to whom special attention and emphasis were given to the development of the body, supposedly for the protection of health. Thus, man's turn towards the flesh was subtly cultivated to bordering on the worship of the body.

Meanwhile, the soul hears nothing about ancestral sin and salvation, found exclusively in the Church of Christ. On the contrary, the soul is educated with a strict system of sensibility, that is, of sensory pleasures.

The education fosters a slight inclination toward sin and irony toward the truth of the Christian Church's doctrines. They accept charity as distributing material goods, but not in the name of Christ and His Church.

They exhibit protective behaviour towards Christians, but behaviour "as towards good, but foolish and irrational children."

Unfortunately, these non-dogmatic organisations have "raised" several generations in a state of indifference and lukewarm faith. Several generations grew up in a false Christianity. Thus, the beginning of foreign-driven dark forces and the onset of the decay of faith in the "One, Holy, Catholic and Apostolic Church" had begun.

This doctrinal indifference and lukewarmness regarding the faith of the Y.W.C.A. and the Y.M.C.A. can be explained by the fact that Freemasonry influences these organisations. In the book *Two Hundred Years of Greek Freemasonry* by Marino Polato, a prominent member of the "Prometheus" Lodge in Athens, published in 1952, on page 168, we read about the visit of Americans to Greece in 1923 and the reception they received from the local Masonic Lodge. The book states, among other things, these very noteworthy and revealing points: "

"These groups belonged to the recognised Organizations of the Red Cross, the Christian Brotherhood of Youth [X.A.N], and the Comfort of the Near East. In the Headquarters of these Organizations, Greek Masonry (i.e., Freemasonry) awarded the necessary honours according to Masonic statutes, as being composed of nine-tenths (9/10) Freemasons!"

This book, published in 1952 in Athens with the approval of the Grand Lodge and the Supreme Council of the 33rd degree, reveals that Freemasonry infiltrates all the nerve centers of public life and occupies key positions in organizations such as the X.E.N. (Y.W.C.A.), X.A.N. (Y.M.C.A), the Red Cross, etc.

It must be emphasised again that Freemasonry does not only create organisations for the success of its dark purposes but also tries to infiltrate existing organisations and institutions that have some influence, to place its own people in key positions. The second step is to make these organisations its instruments for the success of its obscure goals and now to achieve the union of the Churches. The X.A.N. (Y.M.C.A), as noted in the *Religious Moral Encyclopedia*, "has been a pioneer in many areas. It contributed to the global missionary movement and the Churches' rapprochement." This is also the goal of Ecumenism.

The fact that for many years, the Ecumenist Amilkas Alivizatos presided over the X.A.N. of Greece reveals the close ties of the X.A.N. with Ecumenism. The X.A.N. (Christian Brotherhood of Youth) was founded in Greece in 1918 by the Y.M.C.A. of America, its financial supporter. Its purpose was "to assist and promote the balanced development of youth physically, spiritually, morally, and socially!" (Article 2 of the Statute of X.A.N. Athens).

The X.A.N.'s organisation mainly began in 1923. At that time, with the efforts of the Freemason Metropolitan of Athens Meletios Metaxakis and the ecumenist Professor Amilkas Alivizatos, its activities expanded.

For a short period, X.A.N. operated in Serres. It also functioned in Corfu with the personal support of Athenagoras, the current Patriarch, a prominent ecumenist known for his philhellenic and ecumenical activities, who has even been officially accused of being a Freemason and has not denied this until today.

Ioannis Metaxas dissolved X.A.N.

In 1939, then-Prime Minister Ioannis Metaxas, who had said the historic NO, dissolved all X.A.N. organizations in Greece and confiscated their property.

It should be emphasized here that Ioannis Metaxas was a Freemason until 192. However, since he learned much about its corrupting activities that year, he distanced himself from the Freemasons. He then fought against X.A.N. by dissolving it.

After the dissolution of X.A.N., its founder and financier, the American "Y.M.C.A.", protested vigorously. At that time, Metaxas reported, with the subtlety of diplomatic language and the clarity imposed by the circumstances, that X.A.N. had deceived the Nation.

Because while they were established as Greek associations without dependence from abroad, the foreign Y.M.C.A. was now intervening.

"They were founded, it is written and formed Greek associations without any dependence on international organisations. On the contrary, it is explicitly stated in their statutes that they are independent and autonomous organisations, having only a simple contact with

international organisations... Therefore, the Y.M.C.A has no legal right to intervene.

"It is not possible for a foreign organisation to engage further with the purposes of the youth. This is, after all, following our traditions... We are aligned with what the two great philosophers of humanity, Plato and Aristotle, teach us regarding this... Moreover, the Greek State undoubtedly has the right to educate the country's youth according to its own ideas and beliefs and to ensure... absolute and exclusive faith in the doctrines of the Orthodox Greek Church. Because the Orthodox Greek Church is connected to the Nation with a history of centuries, indifference towards these matters concerning the Orthodox Greek Church is incompatible with our national integrity... As long as the majority of the population is Orthodox (out of 8 million inhabitants, there are only 200 thousand non-Orthodox), the state is obliged to ensure their religious conscience...

"No one can claim that the Y.M.C.A. could attempt to support and secure the Greek Orthodox Faith exclusively, and no one can demand this from it.

"Therefore, any pressure coming from outside in favour of the preservation of X.A.N. would be an intervention in the internal affairs of our Country. No one can claim that the Greek Society, represented by the State, deserves criticism for not leaving its youth's education to Organisations outside of it.

"As for the property of X.A.N., I do not hide the assertion that it comes from American contributions shocked us.

"Firstly, even if this were true, these contributions would have been made for the good of Greek Society and should not be mentioned as long as we are sure that they were made without the spirit of reciprocity and that the will of the donors could not be contrary to the purposes of the associations, to Greek Laws, or to the nationality of the associations, which were purely Greek.

"Secondly, because both the Greek State and Greeks from all parts of the diaspora contributed, either with donations or with annual contributions to the establishment and operation of X.A.N."

(From the personal archive of I. Metaxas, which is located in the General State Archives).

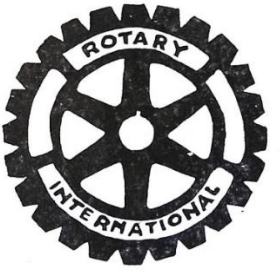
But even if someone still doubts the close relations of X.A.N. and X.E.N. with Freemasonry, they only need to pay attention to the emblems of X.A.N. and X.E.N., which are the same as the symbols of Freemasonry.

It is the triangle inverted, with the apex facing downwards: The satanic triangle!

Therefore, the first ancestor of the Ecumenical Movement is X.A.N. and X.E.N.

The symbol of the well-known masonic organisation "Christian Brotherhood of Youth" (X.A.N.) and "Christian Union of Young Women" (X.E.N.) consists of an inverted triangle with a horizontal cut. Above this are the initials "Y.M.C.A." which are the initials of the American name of X.A.N.

Here is the inverted triangle of the "Greek X.A.N."



Rotary is the antechamber of Freemasonry and is directed by the same dark forces as this. Everywhere, including in our country, Rotary is in the hands of the Lodge. Its leading and trusted members are Masons. Rotary strongly supports Scouting, an organisation that is purely Masonic. Only in the United States did Rotary, on its own initiative, establish 2000 Scout units and spent three million dollars! In Greece, Rotary came in 1928 as a Masonic initiative... (see *Dark Forces under the Light of Christianity* by N. Psaroudakis).

II. Scouting

The second ancestor of Ecumenism is Scouting.

The worldwide organisation of Scouts was founded in England in 1908 by the Masonic Lord Baden Powell. In 1917, the Secretary of the International Scout Organization, a Jewish Freemason named Martin, gave this organisation full Masonic content.

Immediately after two years, in 1910, it was transplanted to Greece.

This organisation, now known to all, aims to educate youth in a confessional manner, with a cosmopolitan spirit and the ideal of human kindness and global brotherhood.

From its purpose, it is clear that Scouting favours the plans of Ecumenism and has paved the way for today's Ecumenism through the de-Christianization of youth. Furthermore, Scouting has close ties with Masonry, which hides behind Ecumenism, as shown below.

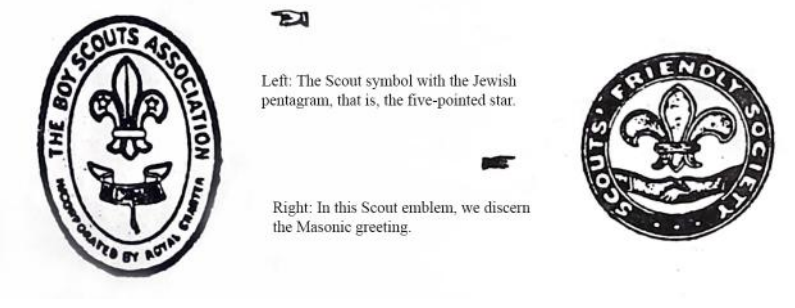
The 11th International Scout Jamboree, organised in 1963 in Greece, revealed many details about the relationships between Masonry and Scouting.

Thus, in issue number 55/1963 of the *Masonic Bulletin*, the official organ of the Grand Lodge of Greece, we read about the reception for the Masonic Scouts by the Grand Lodge of Greece. In this publication, among other things, the following revealing details are mentioned:

"Known are the relations of Freemasonry and Scouting, the founder of which was Brother Baden Powell." And further down: "Brother Scout, member of the General Headquarters of the Jamboree, conveys the triple fraternal greeting of Brother Alexatos, General Inspector of the Body of Greek Scouts and General Leader of the 11th World Scout Jamboree, who, due to his engagement in the Marathon, was unable to attend today's proceedings." (Meaning the proceedings of the Masonic Lodge)!

At this Masonic-Scouting gathering of the Grand Lodge of Greece, "the glorious brother" Peak of the Victoria Lodge of Australia and head of the Australian delegation of Scouts, after thanking for the invitation extended to him, "congratulates the efforts of the Grand Lodge of Greece in its fight against illiteracy and emphasises the strong connection between Freemasonry and Scouting."

Also, the representative of Germany, Mason Daunn, said, among other things: "Due to the kinship of the two institutions, Freemasonry and Scouting, the German Lodges have opened their doors to the Scouts. He would be happy," he emphasised, "if Scout Lodges were also established in Greece."


THE BOY SCOUTS ASSOCIATION
INCORPORATED BY ROYAL CHARTER
Left: The Scout symbol with the Jewish pentagram, that is, the five-pointed star.
Right: In this Scout emblem, we discern the Masonic greeting.
SCOUTS' FRIENDLY SOCIETY

Thus, it is revealed that the 11th World Scout Conference of 1963 had as leaders not merely followers but significant members of Freemasonry. It is further revealed that Freemasonry's plan is to impose itself entirely on Scouting, something that has not yet fully prevailed. That is to say, all Scouts are Freemasons.

Moreover, the German representative clearly stated this and emphasised that “he would be happy if Scout Lodges were also established in Greece.”

The above image shows a bright horse, with a Scout as the rider, jousting with a dragon. Behind, as a shadow, the image of Saint George can be seen. Who conceived this parallel between Scouting and the Saints of our Church? What dark force places the Scout in the foreground, and moreover in a representation of a scene from the miraculous life of the Saint?

The anti-Christian purposes of Scouting are evident from the fact that Scouting artfully takes children away from the Church and occupies them with outings and gatherings during the time of the Divine Liturgy.

A well-known lawyer from Athens denounces the insidious activity of Scouting with the following words:

"My heart bleeds at the hearing of the praise from the Masons towards Scouting, as a model organisation, as a bearer and essentially a functionary of 'Christian love,' because I remembered that during the years 1942-1947, I was a Scout and a leader of Wolf Cubs 'Lykideans.' When I heard them presenting Scouting as a model of brotherhood among peoples and the application of 'Christian love,' with a heavy heart, I declared that Scouting is a wolf in sheep's clothing."

"In a counterattack, I accused Scouting, which prohibits the Prayer 'Heavenly King,' at the beginning of the gatherings of the Wolf Cubs 'Lykideans,' replacing it with the opening song:

'Always a wolf cub
must listen to the old wolf.
It must not always listen
to its own smaller self.'

"I accused the praised Scouting movement of prohibiting (at least in the years 1943-44) the Sunday Prayer by imposing as its only prayer the following meaningless and vague words:

'The day goes, the night arrives,

it darkens... God protects us.'

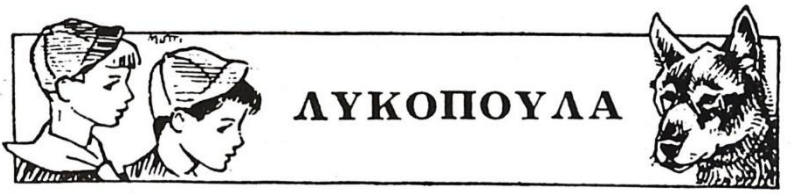
"I remembered that when I was 17 years old, I protested against this; I was appropriately praised that because I am a 'smart and inquisitive child,' I need to be enlightened. This praise was accompanied by the encouragement to respect the Masonic ideal of Baden Powell so that one day I would be initiated into it when I 'would become worthy of it!'"

Professor Ioannis Karmiris of the University of Athens, in the session of 26-2-70 of the Great Synodical Committee, affirmed that "Scouting is the anteroom of Freemasonry."

And so, Scouting, as well as X.E.N. and X.A.N., de-Christianizes the youth, executing the plans of Ecumenism and Freemasonry, of which they are beloved children.

The Wolf Cubs

However, Scouting also has its little ones. It has the small ones, called Wolf Cubs. This name puzzled and amazed me, so I searched encyclopedias and dictionaries to find an explanation. Investigating the word "wolf cub," I saw that it means the young, the newborn of the wolf. What connection, I thought, do innocent children have with the newborns of the wild and bloodthirsty animal?



They equate, even by name, the children of Greek Orthodox Christians with the newborns of wolves. The above design is found in a Scout magazine.

Continuing my research, I was surprised to see in the word "lykideus" (which also means wolf cub) that this name is also used by Freemasonry for the minor children of Freemasons when, through a special ceremony, they are placed "under the spiritual protection of the Lodge."

And here is what the encyclopedia writes:

"The minor son of a Craftsman is called *lykideus* (*λυκιδεύς*, i.e., wolf cub), who is placed - through a special imposing ceremony, during which the uninitiated are allowed to attend - under the spiritual protection of the Lodge, to which his father usually belongs. The word *lykideus* (*λυκιδεύς*) means the son of the one who bears the light, the enlightened one, the one who has seen the light of initiation. The wolf among the ancient Egyptians was the emblem of the great god Ra, the god of the sun and light. The root *lyk (λύκ)* is the same as the words lyke (*λύκη*), lycaeon (*λυκαυγές*), Eosphorus Satan, Lykeios (Apollo), Lux, Lucifer. (*Encyclopedic Dictionary of the Sun*, Volume 12, p. 623).

Therefore, both Scouting and Freemasonry call children Wolf Cubs. Is this a simple coincidence or a result of the kinship and cooperation between Scouting and Freemasonry?

And the question arises: Who allowed it? Who put their signature to name the pure and innocent Greek children, the children of Orthodox Christians, wolf cubs?

The parents who gave birth to them, Greek Christians, are wolves, that is, bloodthirsty animals. So, the children are not of God and are the offspring of bloodthirsty beasts?

Let us awaken as a State, as a Church, and as a family because the enemies of our faith and our race are plotting insidiously.

Translated from: Αρχιμ. Χαράλμπος Βασιλόπουλος, *Οικουμενισμός χωρίς μάσκα*, εκδ. Ορθόδοξος Τύπος, 1972, σ. 49-64.

APPENDIX II

Manifest opposition and contradiction between Freemasonry and Christianity.

This division between Freemasonry and Christianity has been mutually expressed in various public and official actions.

I) Hostile expressions of Freemasonry.

Thus, from the side of Freemasonry, it has become indisputable that German, Belgian, and French Masonic magazines "show a tone that is not favourable to Christianity, considered as a special revelation."**1** Furthermore, this division has been manifested in these directions, which the first Masonic lodges immediately adopted upon their establishment, even in England. As we have already noted in the History of Freemasonry, the religion of Operative Freemasonry was Christian. It was emphasised in the regulations under the heading "Duties to God" as "the first duty of the mason to be faithful to God and to the Church and to protect himself from errors and heresy." On the contrary, from its very first steps, Speculative Freemasonry declares in Anderson's constitution of 1723 that: "although in ancient times masons were obliged in each country to follow the religion of that country or nation, it is now considered more beneficial not to be constrained but to the religion in which all men agree." And as noted in the September 1925 issue of the magazine *Masonic Record*, "the Ancient Charges were expressly Christian and Trinitarian in character, but

from 1723, and perhaps even earlier, no Christian confession was accepted."

Such a deliberate deviation and distancing of Freemasonry from anything that could be regarded as having a Christian character were also noted in English Freemasonry in 1813 when the union between the divided lodges in England was achieved. At that time, the higher degrees of initiation were declared obsolete, as it was assumed that they had a Christian character and colouring, and only the first three degrees were retained.

II) Hostile manifestations of the Church.

However, this distinction between Freemasonry and Christianity, implied in the above directions, declared by the more liberal-minded Masons and demonstrated in various ways, was also confirmed by actions taken by the other side, namely the Christian Church.

(a) The Catholic Church, primarily systematically waging war against Freemasonry, has numerous papal encyclicals and bulls, either categorically and explicitly or implicitly directed against Freemasonry. Thus, in the bull of Clement XII dated May 4, 1738, *In eminenti*, naturalism, the character of secrecy, the oath, and the revolutionary tendencies of Freemasonry are condemned. This same condemnation was reiterated by Pope Benedict XIV, concerning which it was spread by those interested that he was a mason,**2** in his bull *Providas* dated May 18, 1751. In it, the reasons are outlined for which Freemasonry is deemed reprehensible, the main ones being the following:

i) In Masonic gatherings, individuals of various religions and sects are present, which can be detrimental to Catholics.

ii) A particularly close bond within this society is formed by secrecy, and due to this secrecy, the society becomes suspect since honourable deeds always thrive in the light while crimes are kept secret.

iii) Members are obliged by terms to maintain secrecy, which can be contrary to the laws of religion and the state.

iv) Certain secular leaders in their states founded this society, but it has been condemned by wise and honourable men.**3**

Subsequently, the Popes Clement XII and Pius VI, in the bull *Inscrutabile divinae sapientiae* (1775), criticise philosophical reasoning and revolutionary destructions, alluding to Freemasonry. However, they do not explicitly name it, while on the other hand, Pius VII in his bull *Ecclesiam a Jesu Christo* (of September 13, 1821), Leo XII in the bull *Quo Graviora* (of March 13, 1826), Pius VIII through his encyclical *Traditi humilitati nostrae* (of May 24, 1829), and Gregory XVI through his encyclical *Mirari nos* (of August 15, 1832) explicitly condemn and denounce Freemasonry. Following them, Pius IX reiterated the same condemnations five times in encyclicals and addressed bishops from 1846 to 1873.

With even greater insistence and vigour, Leo XIII combats Freemasonry, whose encyclical *Humanum genus* (April 20, 1884) was translated into Greek and printed in Syria in the same year. Finally, Pius X, in his first encyclical *E suprema apostolatus* (of October 4, 1903), refers to Freemasonry, characterising it as “the disease that is so deep-rooted, which at this moment more than ever

occupies human society and which, worsening, gnaws at it to the bones."

(b) In parallel to the Catholic Church, the Lutheran churches also hinder the enumeration of their members into the Masonic ranks, as does the Irish Methodist conference, which has declared the ministers of the Methodists who should not belong to any secret society.**4** Likewise, the Reformed Presbyterian Church of Ireland, the Free Presbyterian Church of Scotland, and the Wesleyan Conference of 1927.

This last one, after the study of the issue by various committees and after lengthy discussions in the plenary session of the conference, unanimously reached decisions encompassing three pages in its stenographic minutes, from which we extract the following:

"As long as the council has the full conviction that the ministers, who are connected with the order of Freemasonry, believe in the doctrines that grant to our Lord Jesus Christ the position of the divine and only Savior of the world, and which provide the Church with the means to proclaim His Gospel to all humanity, it recognises that Freemasonry, in its liturgical and official language, is purely theistic, that the peculiar faith of Christianity cannot find any expression in the forms of Freemasonry, and that the Christian proclamation of salvation through faith in Christ, as the foundation of evangelism both within the homeland and outside of it, is wholly incompatible with the claims that have often been presented both in writing and orally by the Freemasons."

(c) Moreover, numerous incidents have been noted in the autocephalous Church of Greece in which its

unfavourable opinion regarding Freemasonry has been officially expressed. However, more details on this will be provided in the appendix below.**5**

Finally, at the Orthodox Committee convened in June 1930 at Mount Athos, Freemasonry was characterised as an anti-Christian and misguided system.

Thus, the Christian Church, regardless of doctrinal hue, was suspicious of speculative Freemasonry from its very first appearance and formed the conviction that Christianity and Freemasonry constitute systems entirely incompatible. This unfavourable and hostile attitude towards Freemasonry was expressed not only by the Catholic and Orthodox Church but also in the very cradle of Freemasonry, Ireland, Wales, and Scotland.

And the matter was natural. As has already been demonstrated, Freemasonry constitutes a revival of the ancient mystical religions of the pagan world. As the Apostle Paul interpreted, the worship of the national gods in relation to Christianity is the worship of demons. No one can, according to Paul, partake of the table of demons and the table of the Lord (1 Corinthians 10:21), nor can there be communion between light and darkness and Christ with Belial (2 Corinthians 6:15). No one can simultaneously partake in pagan initiations and Christian liturgies. It suffices to recall another related case from the apostolic era to be convinced of the ancient and apostolic mentality of the Church in this regard. We refer to the case that arose from the demands of the Jewish Christians that those from the Gentiles drawn to the Christian faith should also be subjected to all the provisions of the Mosaic law. It was deemed necessary, for example, to parallel the Christian baptism and to be circumcised. However, regarding this

demand, Paul arose unyieldingly, declaring unambiguously to the Christians: “If you are circumcised, Christ will be of no benefit to you; you have fallen away from Christ; you who are trying to be justified by the law have fallen away from grace” (Galatians 5:2-4). These things the Apostle said concerning the provisions of the law and circumcision, a status that is to say, consecrated by God for a certain pre-Christian period, a status which during this period possessed the force of divine command and law mandated from heaven. We ask: What would the Apostle say today if he saw those receiving Christian baptism participating in rituals and initiations that are idolatrous?

Indeed, the phrases “you have fallen away from Christ” and “Christ will be of no benefit to you” apply incomparably more to participation in these initiations than it does to circumcision. As has already been demonstrated in the Masonic initiation, just as in the initiations of the idolatrous mysteries, the initiate partakes of the sufferings of some mystical god, who becomes a patron, protector, and saviour for him. And this patron, if through the Eleusinian mysteries, it was Demeter, and through the Egyptian mysteries it was Isis and Osiris, and through the Dionysian mysteries it was Dionysus, and through the Phrygian mysteries it was Cybele and Attis, for the initiation of Freemasonry, it is Hiram, the personification of the sun, as these teachers of Freemasonry declare, the other Osiris and Horus. However, those who have died and risen again with Christ through baptism, and having Him as their Savior, to seek another initiation, another saviour, and another protector, and to mystically die with Him, does not equate to considering the saving power of their first Savior, Jesus Christ, as insufficient, and to seek complementary help from elsewhere? Behold, therefore, why the Christian

Churches cannot, as long as they remain faithful to their leader and founder, stand against Freemasonry.

However, it must also be emphasised that Freemasonry leads this struggle. For it comes first and seeks to detach members of its brotherhood from the flock of Christ, and through its attempt to resurrect long-dead and buried mysteries, it proceeds with a hostile movement against Christianity. Regardless of what has been said above to demonstrate the declared opposition of Freemasonry to Christianity, the mere fact that Freemasonry seeks to internationalise the world outside of the Christian Church under its own banner is sufficient to prove it a dangerous competitor to Christianity. From its inception, Christianity began to work to gather all peoples into one in the name of Christ and to form from all the people of the world one flock under one shepherd, Jesus Christ. Therefore, when Freemasonry seeks exactly that which Christianity also seeks, but under the banner not of Jesus Christ, but under the banner of Hiram, the symbol of these idolatrous mysteries, is it not positioned against Christianity as a competitor?

Thus, the opposition between Freemasonry and Christianity will remain, and no compromise can be achieved. The only voice that should always resonate through the mouth of the Church to its possibly misled children is the voice of Paul: "What fellowship has light with darkness? What agreement has Christ with Belial? What part has a believer with an unbeliever?" (2 Corinthians 6:14).

Notes

1. *Encyclopedia Britannica*, Ninth Edition, p. 751.
2. J. Ragnon, *Rituel d'initiation au grade de Compagnon*, p. 58.
3. Ragon, *op. cit*., p. 51.
4. Hunt, *Memorial work,* p. 91.
5. Proceedings of the preliminary committee of the Holy Orthodox Churches convened at the Holy Mountain, Monastery of Vatopedi, pp. 127 and 128.

Translated from: Παναγιώτης Τρεμπέλας, *Μασσωνισμός*, εκδ. Αδελφότης Θεολόγων «Ο Σωτήρ», 1992, σ. 154-160.